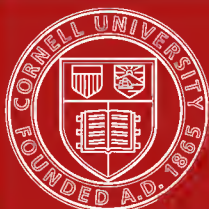


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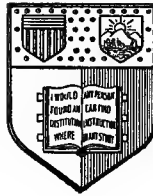


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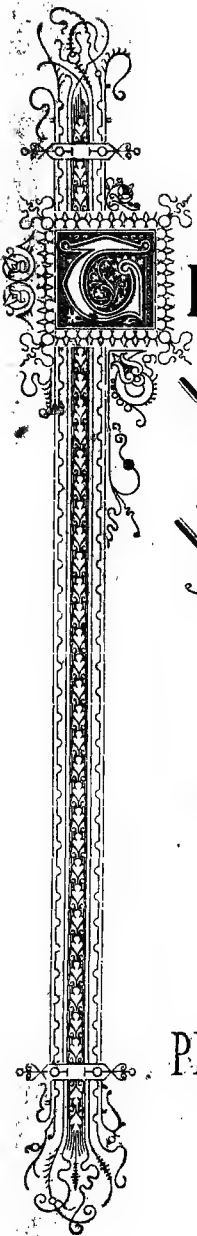
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THE

CIVILIZERS

OF THE
PHILIPPINE ISLANDS



THE
CIVILIZERS
OF THE PHILIPPINES

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TO THE READER

This little book will no doubt be most interesting to thousands of readers here as well as in the United States.

The various statements are concerned with most interesting questions; they are correct as to facts, and present the appreciations of several men of large experience in this Archipelago.

It is however a pity that the writer was not able to present the information, he gives us, in more correct english.

Flowers are beautiful, however, and good fruit pleasant to the taste, although placed in an ordinary basket.

This little book has the full approbation of the Ecclesiastical Authority.

STATEMENTS CONCERNING
THE
ROMAN CATHOLIC CHURCH
IN THE PHILIPPINE ISLANDS

1st STATEMENT

Establishment of this Church.—First Missionaries.—Religious Corporations.—Establishment of Episcopal Sees.—Propagation of the Gospel throughout the Territory.—Catholic-Census.—Parochial Ministries.

Among the first Missionaries, who are entitled to the honour of having propagated the Christian Faith in the Philippine Islands, must be mentioned the Secular Priests, who, as Chaplains, accompanied Magallanes on his first expedition in 1521. Owing to their preaching and treatment in Cebú, they made a great many converts who, together with their Chief Hamabar and about 800 of the Principals of the Tribe, were baptized. Later on, there was raised in Cebú a monument commemorative of this fact.

One of these Priests said Mass for the first time in Butuan, on March the 30th in 1521. Among the Spaniards of this expedition, who were treacherously murdered in Cebú, was one whose name was Valderrama.

With the expedition of Villalobos in 1543, came five Secular Priests and four Fathers of the Religious Order of St. Augustin to devote themselves to the preaching of the Gospel in these Islands; but that expedition, as also the former one of Loaisa, was unprofitable, never having reached the Philippine Islands.

The following were the Evangelical Religious Orders.

1st The Corporation of Saint Augustin. As it has been already said, four of these Fathers were with Villalobos in his unlucky expedition; later on, five more of them came with Legazpi; the leading spirit of the expedition being Father Andrés de Urdaneta, a great cosmographer and expert navigator.

During their stay in Cebú, they converted the Chief Tupas and some of his family. In 1569, the Augustinian-Religious Order, founded their Corporation or Province under the name of «Santísimo Nombre de Jesús.» (The Blessed Name of Jesus).

2nd The Religious Order of Saint Francis. Arrived at the Islands in 1577, and ere ten years had elapsed, they had founded their Province under the name of «San Gregorio Magno» (St. Gregory the Great.)

3rd The Jesuits Priests. Arrived in 1581.

4th The Religious Order of St. Dominic. These came to the Philippines in 1587. In 1592 they established their Province with the name of «Santísimo Rosario». (The Blessed Rosary.)

5th The Religious Order of Recoletos.—Arrived and established their Province in 1606, with the name of «San Nicolás de Tolentino. (St. Nicholas of Tolentine.)

6th The Priests of Saint Vincent de Paul.—Arrived and established themselves here in 1862.

7th The Religious Order of Capuchins.—Arrived in the Islands in 1886,

8th The Religious Order of Benedictines.—Arrived in 1895.

On their first arrival in the Country, these Corporations were not appointed to particular provinces. They distributed themselves throughout the Islands in order to fulfil their mission with apostolic zeal. By this means, from the very beginning, the Gospel was diffused throughout the Archipelago, almost simultaneously, not spreading it from

a near Province to a farther one, but in nearly all of them at the same time. It is easy to understand that there being at that time very few Missionaries, these could not stay in the same places, but were continually going from town to town diffusing the Holy Word.

When in the month of June in 1577, the Religious Order of St. Francis arrived in the Islands, there were only ten Augustinian Fathers, these had a Convent in Vigan and evangelized the neighbouring provinces of Manila, and announced the Gospel in Mindoro, Visayas etc. The Franciscan Fathers, as soon as they arrived, went to Ilocos, Pangasinan, Laguna de Bay and Cebú.

The Dominican Father Cristobal Salvatierra, Vicar-General and comrade of the Most Illustrious Salazar, was appointed to the Missions in Bataán. When Carrion, in 1581, went to Cagayan in order to drive away from there the Japanese Corsair, he founded the City of Nueva Segovia, where at present stands the City of La-llo, and there the Augustinian Fathers established a Convent.

The Dominican Fathers, on their arrival in the Islands, found but seven or eight Augustinians, three Jesuits, (two Priests and one lay-brother) and twelve or fourteen Franciscans. The Dominican Fathers were appointed to the Provinces of Bataan, Pangasinan and Manila. Of their Mission in this City, says a contemporaneous writer: «Several Dominican Fathers have arrived in the City of Manila, which seems to have been transformed into a Monastery.»

In the year of 1595, the Governor Mr. Antonio de Morga brought here the Royal Letter Patent, by which was ordered the distribution of the Provinces amongst the different Religious Orders, which [at that time were in the Islands. To the Dominican provinces of Pangasinan and Bataán, was added the province of Cagayan; they had also gone through the provinces of Isabela de Luzon and Nueva Vizcaya.

To the Jesuits, who held no provinces, as they were only in the surroundings of Manila, were given the Islands of Ibabao, Capúl, Bohol and several others in the Bisayas. The Augustinian and Franciscan Orders, already having a very broad and extensive field, where they evangelized, were not assigned particular provinces.

ESTABLISHMENT OF EPISCOPAL SEES

In the month of March in 1580, there arrived in Manila the Most Honourable Father Domingo Salazar, a Dominican Friar, appointed Bishop of this Diocese, by the Holy See. This See of Manila was then established as suffragan of the Archiepiscopal See in Mexico. In the month of December of the same year, the Cathedral of Manila was built. Formerly, the Superior of the Religious Order of St. Augustin was first entrusted with the charge of Judge Delegate of His Holiness, and afterwards, the Superior of the Franciscans.

By the preceding statements, it will be seen how vast was the field entrusted to the pastoral zeal of the Illustrious Bishop of Manila. Because of the extent of his Diocese, he endeavoured to obtain from Rome and Madrid, the establishment of some new Episcopal Sees, being obliged to make, on that account, a perilous voyage to Spain, although he was more than eighty years of age.

He also cherished the idea of obtaining in Madrid the re-establishment of the «Real Audiencia» in Manila. Everything was granted him, according to his wishes, by Philip III.

By the Apostolic Brief of Clemente VIII, (in Aug. 1595) the Episcopal See of Manila, was raised to a Metropolitan See, and suffragan Dioceses were established in Nueva Segovia, Nueva Cáceres and Cebú attended by Augustinian, Dominican and Franciscan Fathers.

In 1865 was established the Diocese of Jaro, the first

Bishop being the Dominican Father Mariano Cuartero. He built up in a very short time the Cathedral, Seminary, the Parochial house and the circle of the cemetery.

There are, at present, in the Philippine Islands five Dioceses, viz: Manila, Cebú, Jaro, Camarines and Vigan, which lately comprised the Missionaries and Parochial Priests, Regular Orders and native Secular Priests, and Christians as they are stated in the following table, taken from the last Census.

SECOND STATEMENT

THE CHURCH, PRINCIPAL FACTOR IN THE SOCIAL ASSOCIATION.

About this statement, the following authorized words, will evince which has been the influence had by the Friars in this question.

Don Rafael M.^a de Aguilar, Governor General in the Philippines from Sept. 1st to August the 8th of 1806, (when he died) addressing himself to the King of Spain, after eleven years of government, wrote: «History is witness, that the conversion of the heathenish Tribes existing in these Islands, is owed to the first Friars who came to this Country; and, if it is desired to keep them always loyal and devoted to your Highness, it must be necessarily followed the same ways, by which could be obtained the establishment of their administrations.»

The eminent Statistician, Don Tomás Comyn, Factor of the Philippines' Company, in the XIV Chapt. of his work «State of the Philippines in 1810» says: «Of no avail would have been all the courage and steadiness of Legazpi and his companions with which they conquered and subdued these Natives, had not come the Missionaries to consolidate these enterprises with apostolic zeal, being so the true conquerors, who, with no other weapons but their virtues won the Indians' will, and made beloved and honored the Spanish name, offering to the King, as by miracle, two millions more of christian and obedient subjects; the Friars were the legislators of the Barbarous Tribes of this immense Archipelago, realizing by means of their kind and meek persuasion, the allegoric marvels of Amphion and Orpheus.»

As the means employed by the Missionaries in reducing and civilizing the Indians, were preaching and other spiritual resources, undoubtedly that the primitive

government, established in these Provinces, must have partaken of the natural theocracy.—«Don Marcelino de Oraa, (Governor of the Archipelago from Feb. 1841, to June 1843) in a circular letter addressed to the Mayors and Governors in the Provinces, says: «The means employed by the discoverers to the end of acquiring this considerable Territory and the submission and obedience of its innumerable inhabitants for the Spanish Monarchy, have not been others but persuasion and examples; the preaching of the dogmas of our Holy Religion, and the sublime and pure moral of the Gospel.»

Don Patricio de la Escosura, Royal Commisary, on the 4th of May, 1869, said: «The Royal Commisary, discerning and knowing the services rendered here to the Religion and to the State, by the Religious Orders, acknowledges that these are and will be still for centuries, the most principal, effectual and powerful means of civilization and progress.»

Don José de la Gándara, another Governor General of the Philippines, from October 26th 1866 to June 7th 1869, in his Memoir, written by him and addressed to his successor in the government of the Islands, says: «Religious Orders».—These came to the Archipelago with discovery and possession; their history in the Philippines; their influence has been always unbounded. . . It cannot be unknown that their material and spiritual services in the civilization and social organization of these Islands, have been more efficacious and powerful than any other means used by the Governments or other political Administration, holding here the Spanish Supreme Authority.»

General Moriones, who had been acting as Governor in the Philippines, from Feb. 28th 1877, to March 18th 1880, in a secret Memoir, written by him, on his resignation of his charge, states, amongst other particulars, that a great many towns in the North Provinces of Luzon, were reduced and submitted, without scarcely employing any vio-

fluence or main force, but mostly due to the counsels, examples and evangelic preaching spreaded through all these places by the Missionary Religious Orders, with an admirable self denial, worthy of the highest appreciation.»

The esteem that that General held of the wonderful colonial works realized by them, was so great, that on Sept. 15th 1877 he addressed a polite circular-letter to the Rev. Father Provincials of the Augustinian, Dominican and Rocoletan Religious Corporations, earnestly entreating them to establish and carry on tilling farms, in the Province of Cagayan, in order to obtain the foundation of three large cities out of the farmers», which cities should be practical-schools for the best learning of the distinct methods of tobacco sowing and its cultivation; and lastly, that should be also a teaching centre where farmers and laborers might become at the same time intelligent, pious and good citezens.»

The Church sole Factor of the moral culture, that these towns successively acquired.

Very little more has to be added to prove or assert this point, being so clear and evident the above quoted testimonies.—It may be taken in consideration besides, that in almost all of the Islands, the Natives have scarcely known or met other European but the Friars, and thence, that only from these could the former learn the morality which outshines in their deeds.

THIRD STATEMENT.

The Cristian School, an aid to Missions. Form of these Schools.—
Coexistence of the same to this day, with the official ones established later. Influence they had, to diffuse the Elementary Teaching.

THE CHRISTIAN SCHOOL AS A HELP TO THE MISSIONARIES.

There is no more important agent needed for the perfectness of all the material, moral and intellectual order of beings, than the instruction of the young. The Public Schools best meet the ends of this elementary teaching; for it is at school, that children first learn the habits of social life, because in the school the teaching is uniform and because at school children make better progress in their studies than at their homes, due to the constant supervision of the teacher or by the emulation excited by the desire to excel.

To all these general advantages, the Mission School adds the most special, that of being an efficacious aid in propagating a firm religion in all the countries, but particularly in the heathen and half civilized regions, as also among the newly converted people, for through a true and detailed religious education, it is easy to root out from the children's hearts the superstitious uses and beliefs, and in their place to implant the fruitful seed of the Mysteries of the Christian Faith, and the maxims or principles of the Gospel.

Well aware of all the advantages of the Christian School, the Missionary in these Islands, wherever he could, even at the expense of his own suffering and trouble, assembled sufficient people to constitute a town, and his first care was to establish a school in order to teach the truths of his Religion, and also to teach how to read and write.

Former social condition, previous to its evangelization, analogous to the Pagan Tribes of our day.

Worthy of credit in this matter, are the ancient writers, who lived in this Country, since the beginning of the Spanish dominion, being then, able to appreciate its social state.

It is well known, how great was the love felt by the Filipinos for Don Antonio de Morga, Governor in the Philippines from June in 1595, to June 1596, and who performed also several other important charges, among which, was that of «Oidor de la Real Audiencia» (one of the Judges, hearer) in Manila, of whom says Rizal: «he ruled the destiny of the Philippines since the commencing of its new era, and witnessed the last moments of our old nationality.»— so, as a writer Don Antonio Morga says: «In all these Islands there were neither Kings nor Lords to rule them; each Island, and Province acknowledged a great number of Principals amongst the Natives, being some of those, greater than some other of them, but each keeping their own parties, families and districts subdued to them. The power or dominion that these Principals had over their subjects was so unbounded, that they could dispose to their own will of the formers' persons, children and property; very often too, in order to punish slight or venial faults, these Chiefs did not mind to wound, kill or make them slaves for life.»

The writer Colin (chapt. XIV) says: «The Principal gets or obtains this grade, not by a noble right of blood or race, but only through his strength, industry and skill; or due to the high reputation acquired by his thefts and tyrannical deeds which make him to be feared assuming then the title of *Dato*, that his family and party acknowledged, without any other authority, to sanction it but his power and skill. Sometimes that greatness is continued on by their sons; but others, on the contrary, lose it, and so it can be seen that, being the father a Principal

or *Dato*, the son or brother is a slave of his own family that is worse.»

Another writer, Juan de la Isla, in his «Unedited Manuscript» says: «In these Islands, each one is considered as the owner and master of his home and of his slaves, and the greater number of these he possesses, the more is he acknowledged *Principal*.»

We could refer many other statements concerning this matter, in which all agree in acknowledging that the Philippine Indians, were in a more inferior social condition than the American Indians, where existed Confederate Tribes viz; The Aztecas, Iroquese, of Ottawa etc., etc. Social state not reached by the Philippines. In order to avoid confusedness, it is necessary, to carefully distinguish in the Philippine Society, what was *primitive*, and what was brought into the Country by the Spaniards, on their arrival to the Islands.

What could be generally noticed in the Country as *original* and so, we are told by Morga and by thousands of Authors, that could be named here, was, that the social condition was reduced to the most rudimentary state, vestiges of which, can still be seen among the *Igorrotes* and *Negritos*, who have not been yet brought to a civilized life. The culture brought into the Country by the Spaniards, was greater to what existed in Manila and in its bounding towns, where descendents from Bornean Lords, (as by their titles and names are supposed to be) ruled over these Islands, wearing better clothes and weapons, maintaining a large trade with the Chinese and direct commerce with Borneo.

Not a very good idea can be had of the Filipinos' social condition, knowing the general and loathsome slavery that prevailed among them. Something has been already said, concerning this point; see, what says the unsuspected writer Montero Vidal, in his «History of the Philippines» (Vol. I, Chapt. IV). «The slaves were consi-

dered as a merchandise, being, very frequently sold not only at their masters' residence, but were conveyed from one Island to another to effect the sale. The principal market place was in Butúan.»

According to Morga, there were distinct kinds of slaves viz: *Sanguilires*, *Namamahayes* etc.

It was not less afflicting the sight of the uses or habits toward their families and relatives. All the Historians agree to state that, polygamy was admitted, being only one acknowledged wife, called *Inaoba*, the others were concubines generally chosen from amongst the slaves. This plurality of women was one of the first impediments to their conversion, as it is stated by Juan de Medina.—Marriage was a real purchase of woman. (Use still in practice, although improved by the familiar treat with civilized people). Divorce frequently happened. Their marriages were *endógamos*, means that they preferred marrying the nearest female relative. This character is worthy to be noticed, as peculiar to people still plunged in a savage or uncivilized state, as we see it to day among the Calangas of Java, and in the Hawaii and New Zealand Islanders; according to what has been stated by some writers.

The most renowned ethnologists sustain that, according to the higher degrees in civilization a town obtains, the larger is the number of *exógamos* marriages.

Worthy of noticing also is the lack of all idea of modesty. Speaking of women, Morga says: «they are very immodest, either single or married, and the husband, father or brother of them are very careless and indifferent about this fact.»

«Concubinage, incest and ravishment were unnoticed.»

«It was very usual the concubinage between the betrothed and his future mother or sister-in-law.»

«Maidenhood and chastity were considered ignominious» as is so stated by the writers Colin, Chirino and some others.

According to Father Rada, one of the Missionaries who came with Legazpi, infanticide was in use duly authorized: «It is very frequent to see, particularly among the Visayas, that whenever a woman, especially the Chief's wives, had more than one son, they freely killed the subsequent ones, and also happens that single women kill their foetus without any shame, as is also done by destitute or poor women.»

The writer Montero Vidal ends saying: «It is not possible to see a greater state of barbarism.»

Some reputed ethnologists, assert that *adoption* existed also carried by the Filipinos, to the same degree as it was managed by the Jelathas in Central Africa, the Esquimaux and the Omahawas, (Sioux Tribes), evincing thus a savage or barbarous condition, for it shows how poorly was developed the fathering feeling, when so easily are postponed the legitimate children to stranger ones. About Cannibalism, Zuñiga says in his «Statistics», that in his day (ending of XVIII Century), it still existed; a few deeds of that barbarous usage happened in the North of Luzón when in war with the English.

To conclude with this, see what says of them, Don Francisco de Sande, (third Governor General in these Islands, from August, 1575, to April 1580) in his «Letter-Report» addressed to His Majesty King Philip II, on July 7th 1516: «All the Indians are heathens without reasoning nor ceremony, they believe in their parents, and when in trouble, they commend themselves to them begging to be assisted or helped; they are very luxurious, fond of drinking and stealing, deceiving each other, being all of them usurers, loaning with the idea of making slaves of their debtors, which is one of the ways of acquiring a large number of those, being others the just or unjust wars, and the capture of those who arrived to the shore wrecked by storms etc. Sometimes also they hold in slavery their own brothers for not having been able to pay their debts.»

They are not able to do any other work but that which they need for their living, such as huts made out of sticks, to sow, fish, row and to be sailors, everything done in their own way or fashion; the blacksmiths forge the iron out of which are made poniards and spears, as also a small iron bar to flay the rice whith; they long to have artillery and although badly, they have casted some. All of them are mean and base people, and though the Painted (1) ones, seem to be friends, nevertheless wherever these meet a Spaniard alone, they kill him directly, and the Moors would likewise do, if they ever had a chance for it.

«Sale of Children». Notwithstanding all the zeal of the Parisher and the active vigilance from the Government, this trade still exists, so can it be seen in the North Provinces in Luzón, where, not only the *Negritos*, but also the Calingas and other more civilized hamlets, sell their Children for forty dollars, or a little more.

(1) Natives of the Visayas.

FORM OR WAY OF THESE SCHOOLS.

In the 16th and 17th Centuries, when the principal work of the Missionary was to persuade the natives to come into civil and social life, constituting or forming towns in convenient places, being then very few Missionaries for such a great and hard work, they were obliged to scatter themselves through the many Islands which constitute the Archipelago; isolated and disconnected with their chief Centre (Manila); but also those from others; during all that period of time the schools could not be uniform in their method of teaching. Each Missionary established and ruled his school according to the scanty means at his disposal, sometimes being assisted by his parishoners. But later on, when the towns had increased in size, and roads were opened between them, work done by the Missionary) the meetings or Chapters of the Religious Provincials endeavoured to unify the elementary teaching in the towns under their administration.

The methods ordained by the Chapters of all the Religious Orders in the Philippines, agree in the following points: 1st Every town, district and far off wards shall have two Primary Schools, one for boys and one for girls. 2nd All the children, either principals or laborers must attend these schools, and the parents must assist in this work. 3rd For the better fulfilment of this *obligatory assistance* to school, a record of all the pupils who should attend the school will be made, copy of which will read it in the school, noting down the names of those who are not present, for future censure. 4th The teachers will be appointed by the Missionaries who shall choose them from amongst the most improved inhabitants of the town or district. 5th The teachers' salary was to be paid by the parents of the children attending, but, if this could not be done then the Fathers or Missionaries provided

the means as a kind of alms, and the fruit of their labor was to be the gathering in of their youthful souls: so it was and still is in the far off villages and districts, and even in a great many towns, until quite recently as it will be seen. 6th In the Primary Schools, reading, writing, Christian Catechism and the four Arithmetic elementary rules, were taught. 7th The statement concerning the teacher's fees, it is also true of the school chattels, spelling and reading books, pens, ink and everything required in them. 8th The school was sometimes on the ground floor of the Convent, sometimes in nipa and reed houses, that were rented or built for that purpose.

This is the way in which Primary Schools were established in all the towns, villages and district founded and supported by the Religious Corporations in the Philippine Islands,

Concerning the Civil Public-School established by the Government, we must take into consideration two great eras in the history of the primary teaching in the Philippines, viz: from the discovery of the Archipelago to the year of 1863, and from that date to the present day. Before the year 1863 it can be truly said that the official teaching was perfectly useless. Its legislation was very deficient, and different, from the formula given to the schools by the Provincial Chapters of the Religious Corporations;

1st—In all the laws and royal letters patent issued on that subject, no reference is made in any way concerning the general education of women; in the ones conferred on the Missionaries in 1716 it is stated: «that to the same end there should be established schools for girls, where they can learn to read, write and sew and also the Catechism.» 2nd In reference to the attendance of children at school, the religious regulations made it obligatory to all, and for the better fulfilment of it, we have already said how record was made of all the children who had to attend school, noticing the names of those now were not

present, that they might be punished for their non-attendance. It was ordained too, «that every morning the children had to hear first the Holy Mass, and afterwards on going into the school, had to kiss the Father's hand who, by this means could see and know those who were missing, and enforce their attendance at school». Contrary to these, the old fashioned laws, incited to freedom and exemption from control.

We read in the Royal letter patent of the 5th of November, of 1782; «that the payment of the teacher's salary, must be taken, in the first place, from the products of the Pious Foundations or Institutions, wherever they exist, and in other places from the public funds». But as it is said, by the Rev. Father Navarro, an Agustinian, (in his work,, «The Philippines», a study of some actual facts, pag. 143) meditating over this Royal Schedule, «that most of these Foundations (if there be any) were in the Capital Cities, which were at the same time Episcopal Sees, and had generally exhausted the public funds; it was almost saying, that the Parochial priests should continue meeting the expenses from their own small means, or they must find some other way in which to solve this difficult problem.

That is the reason why we have said, that not only in the far off villages and districts, but also in a great many towns, the teacher's salary was paid by the Missionaries until within a short time. The best authorities agree with these statements especially Mr. D. V. Barrantes, a Counsellor of Administration, in his interesting little book entitled: «The primary teaching in the Philippines.»

COEXISTENCE OF THESE SCHOOLS WITH THE OFFICIAL ONES.

The Royal Decree issued and approved in Madrid, on Dec. the 20th in 1863, regulated or rather founded the Official Primary teaching in these Islands. By this Decree

it was ordained that in every town there should be established two schools, one for boys and another for girls; the teacher's fees were fixed, assistance at school was made obligatory, boards of inspection were appointed, the general one in Manila, and others in every capital city of the provinces; the Missionary and Parisher being appointed local inspector in their towns. In accordance with the above mentioned Decree, was also founded in Manila a Normal School for boys, conducted by the Rev. Jesuit Fathers.

Owing to a great many causes that would consume much time to slate, but the principal being the revolutions and political changes which occurred in Spain, occasioning frequent changes in the personal employed in these Islands, this Decree did not produce the good results that were expected from it; nor did any of the Decrees issued from several General Governors, subsequent to the mentioned one, particularly those promulgated by General Weyler, after his trip throughout the Archipelago; there being, even then, a great many Missionaries and Parishers, who supported with their own means several schools, specially in the districts of the Missions called of the «Igorrotes». (See the mentioned book of Mr. D. V. Barrantes).

ITS INFLUENCE IN SPREADING THE POPULAR TEACHING.

The Philippines is a country that can stand in competition, in the elementary instruction, not only with any other of the neighbouring colonies in this Extreme Orient, but also with many towns in Europe.

The illustrious Filipino Sr. Caro y Mora, in his series of articles about the condition of the Country (pag. 56) says: «Go through the most distant districts, far from cities or towns, ask the first native you meet and you will ascertain the veracity of this fact; here are very few,

men and women, who do not know how to write, and still fewer those who cannot read and are unacquainted with the necessary and fundamental rudiments of a religious and moral instruction, ninety-nine out of a hundred of the natives know how to read and write.

To whom is due such a flourishing state of Popular Education in the Philippines?

Is it to the Official Schools established here by the Decree in 1863?

Is it to the Orders which ante-date, were given by some Governor General of yesterday?

It is without any doubt, that the Schools founded or established by the Missionaries in towns, villages and far off districts, have held a very great and efficacious influence in diffusing the primary teaching throughout the Philippine Archipelago.

FOURTH STATEMENT

The Missionary teaches and patronizes the Fine and Liberal Arts, such as Agriculture, Architecture, Music and Singing. He is a promoter of every useful means of progress. His control over his parishioners, is due to his Charity toward them.

Disagreements had between the Civil Authorities and the Missionary when defending his people's interests.

Don Tomás de Comyn, General Factor of the Philippine Company, from 1802 to 1810, in his book the «State of the Philippines», (a work of undoubted merit) written in 1810 and published in Madrid ten years later, says of the Religious Corporations in the Archipelago, that «Any one going to the Philippine Islands will be surprised to see its vast fields covered with large and fine Churches and Convents, well traced streets, cleanliness and even luxury in the dressing and in the homes; Primary Schools are in all the towns, and its inhabitants are very clever in writing, opening roads and constructing or building bridges of a very good architecture, and lastly to see the right fulfilment of the dispositions of a good Government and policy; all due to the apostolic work and true patriotism of the Missionary Fathers.»

To develop these transcendental facts, so important in the history of the Philippines, would require a whole book, so, we will only point out some of the principal ones, as there have been written a great number of books and pamphlets on these statements.

Agriculture.—The Missionaries introduced into the Country not only the new implements, but proceeded to cultivate, manure and plough the earth, and also brought various kinds of grain and seeds of vegetables. Trees and fruit trees were brought from Spain, America, China

and India. We will mention but a few of the most useful of them.

1st The white Mulberry tree and the silk-worms.

The Rev. Father Joaquin Zuñiga, speaking of the farm existing in San Pedro de Tunasan, in the Province of La Laguna, (property of the College of San José of Manila) says in his book «Statistics of the Philippine Islands» Chap. 1st that «silk-worms brought from China were introduced in Manila, and it was found that they procreated very well». «In former times it had been desired in Manila to forward the production of silk, and in an old printed Sermon, from an Augustine Father, was related all the measures that had been taken to introduce into the Philippines so important a branch of trade, that could be so productive and profitable; and the Father in Sermon exhorted the people to dedicate themselves to that useful production.»

The commenter, Señor W. Retana, makes this statement: «In that Country, where the Friar is the tutor of his parishioners, it happens frequently that in the Churches, the religious preaching alternates with true lessons about agriculture, industry and commerce.»

As it is said, the white mulberry-tree and the silk worms were brought from China particularly by the Augustine Father Galiano in 1780, attending to the petition of the «Society Friends of the Country.»

2nd The indigo-plant. Was first brought to the Islands by an Augustine Father named P. Octavio, he tried its cultivation in Tambobong (Malabon, and from there was taken to the Farm of Malinta in the province of Manila. At present, its cultivation has been very much extended in Pangasinan, due to the Dominican Fathers.

3rd Wheat.—It is known that wheat was introduced in the Philippines in 1583 by the Rev. Tomás Moncada, a Franciscan Friar, who was the first one to sow it.

In some portions of these Islands it grows very well,

but the natives have not liked its cultivation for the reasons given in Father Zufiga's book «Statistics.»

4th Cocoa.—To the Jesuit Father Juan Dávila is owed the introduction of the cocoa.

5th Coffee.—Coffee was brought by the Missionaries, and the rich and flourishing state of Lipa, in the province of Batangas, is due to its Parisher, an Augustine Father who, in the beginning of this century, obliged the natives to implant and cultivate the coffee farms, as he himself did.

Garlic, potato, sweet potato and the yellow corn; that constitutes the principal food of a great many villages in the mountainous portions of the Country, (and even in those of the vales or plains in times of scarcity of rice); tea, tobacco, and in general, all kind of plants which have no particular name in the native idiom, nor in the Spanish, American or Chinese, are all, all of them imported by the Missionary, and to him are due its implantations, development and propagation. All domestic or home animals, except the *carabao*, were brought from abroad, such as the horse, cow, goat, sheep dog and hen.

The first looms were imported by the Dominican Fathers in Bataan, teaching its management to the natives and the way to manufacture or construct them.

Pottery was also improved, for the method employed by the Indians was very rudimentary or primitive. Carpentry and cabinet-work, as also the hewing of stone and working the timber, with which they were absolutely ignorant and in which they excel at present, is all due to the teaching of the Missionaries. The same can be said of working the lime, bricks and roof-tiles iron works and foundry ovens.

It is well known how poor and simple the *culinary art* is amongst the Malays, and although the Natives hold to it, the proceedings have greatly improved, and almost every family knows how to cook and season their

food, after the european fashion. All this, and the usage of napkins and covers, is also due to the Missionaries.

Among thousands of curious things in cookery and in the service of table, taught by them, there is the use of milk, that until their advent, the natives had never used.

The Missionaries improved the agriculture by constructing sugar-mills and dams or dikes for the watering of fields.

Architecture.—All that has been built in the Philippines, previous to the middle of this century as Temples or Churches, Convents, ways, roadways, bridges, mills and dams, has been taught them by the Missionary.

Even later on, it has been the same in the outskirts of the Capitals of the Provinces.

The Island of Negros, the most flourishing Island in the Philippines, in agriculture and machinery, owes its progress mostly to the Rev. Fathers Recoletos who, in 1849, began there their Spiritual Administration.

One of them, Father Fernando Cuenca, made in 1872 the first hydraulic-machine. (See, D. B. Echazur's treatise entitled «Notes of the Isla de Negros» edited in 1894.)

The same can be said of all the *Igorrotes* places, wherever existed a Mission. The Missionary has conducted at the expense of the Corporation, every foundation and outlining of towns, and the road ways connecting towns and provinces etc. etc. Especial mention should be made of the Dominican Father, Juan Villaverde, who died on the 4th of August 1897, to whom the Province of Nueva Vizcaya and the hamlet of the *Igorrotes* owe so much. Situated in those wild and lonely mountains, he lived and worked untiringly for nearly forty years. To him is due the construction crossing the «Caraballo» and of the roadway connecting the provinces of Nueva Vizcaya and Pangasinan.

Music and Singing.—Mr. Retana, in his comments of

the «Statistics» of Father Zuñiga, (several times referred to) appendix G. pag. 506, says:

«The taste for music reckonsages, but will it bear comparison between the primitive tambourines which are still used, and the modern orchestras that so marvellously execute snatches of Spanish and Italian music?»

In all the towns and villages, no matter how poor, there is an orchestra, all instruments being generally bought by the Priest Parisher, and thence become the property of the Parochial Church. Every Church has its own chorus of singers alike those in the Churches of Manila. The Franciscan Father Jerónimo de Aguilar is acknowledged to have been the first to teach music to the natives.

The Missionaries established in the Philippines the Hospitals, taught the natives how to weave, to work the lime, bricks and roof-tiles. The Missionary settled the printing-press, making the first use of it in 1610 the Dominican Father Rev. Francisco Blanco, printing two Grammars, one in Spanish and Tagalo and the other in Tagalo and Spanish, and several other of his works.

The College of Santo Tomás of Manila, had already in 1625 its own printing-press. The Missionaries are nearly the only ones who have written profusely the History, Ethnography, Philology, Statistics etc. etc. of the Philippines.

They are celebrated as the authors of works on the «Flora» and the «Fauna» of the Philippines, written by the Agustine and Dominican Fathers Rev. Manuel Blanco and Rev. Casto de Elera respectively. These two religious Orders viz. Dominican and augustinian Orders were the founders of almost all of the Establishments deveded to the teaching in the Philippines, particularly the schools for the second and higher grades.

Concerning the Charity of the Missionary toward the natives or Philippinae Indians, and of his boundless influence

over them, it is only necessary to state, that it was the Missionary alone, who redeemed these Indians from the state of barbarism in which they were plunged, when he arrived in the Islands; since then, the Missionary has been the Father and Tutor of the natives, attending, counselling and helping them in all their troubles with a disinterested spirit.

Yearly, large sums of money were employed by the Missionary and Parisher in supplying the people of medicines or drugs. See, what Don Tomás de Comyn says in 1810:» The Parisher is the comforter of the afflicted, the pacifier of families, the promoter and example of every action just and right; the Indians beholding his living so lonely among themselves, without family, without trading, always solicitous of their confidence; being in this way, the owner of their will, nothing is done without his knowledge; he directs and transacts the litigations or disagreements that might occur in the towns, he makes the writs, and goes to the Capital to plead for his Indian parishioners, opposing his prayers and sometimes even his threats to the compulsion of the Mayor of the town.

To end this 4th Statement, we will copy here two testimonies, one from the German Blumentritt, and the other from the Englishman Bowring, being both by their religious ideas, great enemies of the Friars.

The first, in his Pamphlet entitled «Considerations» says: «In the following centuries, the Friars continued expanding their protection to the Indians, always avoiding when it was possible that they should be abused by covetous or greedy official-employees.»

The second one, Mr. Bowring in his «Trip through the Philippines», acknowledges the following: «I have met a great many Friars worthy of special veneration and affection, and in truth, they deserved it well, being the keepers and restorers of peace to the families, the protec-

tors of the children's studies, and lastly, uniting their efforts in benefit of their people.»

All this, occasioned serious disagreements between the Missionary and the Civil Authorities, particularly since the middle of present century, when trying to avoid the introduction and propagation into the Islands of anti-religious and dissolvent doctrines or ideas; as also on account of disagreements existing between the natives, when the richer party protested against the decision given by the Parisher, and sometimes too, for opposition to the arbitrariness of the Civil Authorities.

FIFTH STATEMENT.

1st.—*Economic Resources of the Church.*—The Church is an essential and spiritual Association, for being spiritual the object it realized in this world, also are spiritual the means by which this end is directly attained and fulfilled; the purpose or object of the Church, is the souls' sanctification, following the Eternal and Supernatural Model of Sanctity, Jesus-Christ, our Saviour: the means made use of by the Church, for the attainment of this supernatural end, are the Divine Grace, that is communicated to men through the Sacraments instituted by Jesu-Christ, the practise of virtue, and the fulfilment of all the pious devotions in the Roman Catholic Worship.

But, being the Church an Association composed of mortal men, who exercise its Supernatural and Divine Mission, who have to comply with the ways or essential conditions of men, being not, as it is already said, pure spirits, but formed of soul and a body, they are, in consequence of this, subject to spiritual and physical needs, thence the Church, and its members are subjected to needs of a material order, and the attention of them, necessarily demands means of a natural and economic order. As the Church realizes a spiritual purpose which is the Religious end, and as this *end* is necessary to men, and cannot be fulfilled without employing economic resources, the Church has a right to perceive her portion in the social richness, in the same way as it is perceived by the State, in order to realize its juridical ends, and lastly, as it is perceived by artistic and scientific Associations, in change of devoting its members to the investigation, discovery and development of Arts and Sciences.

That portion or share of the social wealth, owed to

the Church for its sustainment, is called *Economic resources of the Church*, and forming the Church a social and a juridical entity, has an undoubted right to that portion of the social richness, which is made its own, administering and making use of it, in accordance to its different economic needs, naming it the *Property or Patrimony of the Church*.

The forms or way used by the Church, to arbitrate the means with which to attend to those needs, have been various in history, and this diversity, depends on the distinct kinds of relations sustained between the Religious Society and the Civil State, and also due to the different economic condition of Roman Catholic countries. Concreting this statement to the Philippine Church economic conditions and organization, during the last period of the Spanish dominion, we must state that, all the resources or means it had for its sustainment, proceeded mostly from two sources of ingress, that may be said, as being not only the principal, but nearly the sole ones viz: 1st the allowance allotted by the Spanish State for the assistance of worship and support of the ecclesiastic personal employed in its ministry; and 2nd the direct retribution for some special services rendered to the Catholic Christian people. We mention these two economic sources of ingress, because the spontaneous donatives from the Catholic Christians given, due to their piety, have been always of a very little importance in these Islands, where large wealths do not exist, and the mediocre fortunes are very scarce, the generality of its inhabitants possessing only enough with which to meet their scanty needs, and besides that, the idea of Religion in them, is not so powerful and efficacious, as to induce them to believe themselves obliged to redeem their sins, or to promote Catholic enterprises with the donation of their riches as it happened in the European Christendoms in the last centuries.

So much so is this fact true, that the few Religious, Foundations existing in the Philippines are exclusively due to some Spanish families, which had established themselves in Manila, and it is noticed, that those Foundations that constitute the funds of the Pious Works (Obras Pias), are circumscribed to Manila and its suburbs, where those families resided. All the Pious Foundations existing in in other Dioceses, have no importance.

2nd.—*Moderate allowance assigned by the State, to the attendance of Worship and its Ministers.*

Throughout the World, the Philippine Christendom was the least provided of Clergy, with which to attend to the spiritual Ministry of souls, and that very same Clergy was poorly retributed, if compared to any Clergy in all the other Catholic States. Being known how this question has been fancied, lied and slandered most of the times through a sectarian and a trifling end; others, with an absolute ignorance of concrete facts, scarcely there shall be, who, without being surprised, might hear of these two assertions just made. But in matter of facts, numbers are more eloquent and conclusive than speeches or specious reasoning.

He, who truly desires to know the truth of this, may apply to the *General Computation of Disbursements* in the Philippines or to the *Official Guide-book* in any of the latest years of the Spanish Government, 1896, 1897, or 1898, that is the last one, published by the Philippine General Government, and there will be thoroughly informed of the quantity allotted for worship and attendance of the Clergy.

According tho the last Census, there are in the Philippines, six and a half millions of Roman Catholic-Christians, associated in more than one thousand towns. For the government, spiritual guidance and attention of such a large Christendom, there were through the whole Archipelago but 1,857 priests, included the european and

native Clergy, the Religions Orders and the Secular Clergy, But more still can be added; from those 1,857 priests, a considerable number of them has to be subtracted, for some of them were in the Convents, Schools, Ecclesiastic-Courts and Chapters, others were superannuated, or belonging to the Military Clergy, or were destined to Asilums etc. Employed in the Parochial and Mision ministries, there were 1.634 priests, according to the Statistic made in 1898, and supposing that all the existing priests, in the Archipelago, were attending to all the Parochial and Mission ministries, the paragon between the number of the priests and that of the catholics, gives the average of *one* priest for even 3.400 souls; comparing this proportion tho the likewise obtained in other catholic, and even protestant States, (where the catholic Hierarchy is constituted) we find that in the Philippines, the Clergy is four times lesser, for while in these Islands, each priest is in charge of 3,400 souls, in Spain only has 500 parishoners, 900 in England and very near the same number in the United States of América; therefore we see that, besides being the philippine Clergy the smallest, with reference to the number of its members, is also the least retributed in his services.

In the *Philippine General Computation of Charges* and in the *Local and Municipal disbursements* of the Province, are mentioned the sums allotted by the Spanish Government for the attention of the worship and the Clergy's. Those sums do not amount to one million of pesos, while to any other important branch of the Public Administration, larger sums are assigned. If [the five millions of pesetas (\$ 1.000.000) destined to the Clergy and worship are compared with the 42 millions of pesetas assigned in the *Spanish General Computation of expenses*, for the Spanish Church, it may be seen that the later excels the former in eight times, notwithstanding that the population of Spain, scarcely doubles that of the Philippines.

Considering the concrete attributions of the clergy and worship, it may be, clearly seen, how scanty this allowance was. All the Parochial Churches and those of the Missions are classified in «Official Computations» in five degrees, viz: 1.st and 2.nd Access, 1.st and 2.nd Promotion, and of Terminus. And in relation to these five ranks, were the allowances assigned to them, which were of 500, 600, 700, 800, and 900 pesos respectively: as all these fees were subjected to a 10 % discount, the result was, that not a single Parisher in the Philippines, who perceived from the State an allowance of more than 810 pesos, and the more so, having in mind that the Terminus Parrochial Churches were very few, and those of the lowest degree very numerous.

There was in the Archipelago but one Cathedral-Chapter, being the number of its members very small, as small also were the salaries they perceived, which were the following ones:

The Dean	\$ 3,500
» Canons	» 2,000 (each)
» Prebendaries	» 1,200 »

The four Bishops in the Archipelago had each an allowance of \$ 6,000, and the Archbishop of Manila perceived \$ 12,000, which fees were also subject to the general 10 % discount, and as every body knows that the Philippine coin is worth only a half of its nominal value, in equivalence to the european currency, it may be easily deduced to what a miserable sum is reduced that wealth that ignorant people suppose is allotted by the State to the Philippine Church. With regard to the sums destined by the Spanish Government for the worship and erection of Parochial Churches, it must be said, that they were charged to the Municipal and Local Funds of the Provinces. Now, the total ingress in the local

Treasury, was solely from an overcharge of a 50 % over the tax of personal schedule revenue, being its total amount throughout the Archipelago, of one and a half million of pesos. Out of this sum, all the local and Municipal needs had to be attended, principally those which held a local character, such as ways, high roads, the houses called «Tribunales» (Court-houses) etc. etc.

For the attentions of worship in all the churches, of the Archipelago, the expenses had to come out also from the Local Funds, and it is evident that if in some large towns, the sum destined for the Church was of some relative importance, in other small ones, on the contrary, it was so scanty that, had not been for the Parishers who attended out from their own allowance, to the worship and keeping up of the religious buildings or Churches, these attentions would have been necessary abandoned.

Parochial Tariff.—The second and last chapter of the economic ingresses of the Philippine Church, were, as we have already stated, the direct and free retribution for some special services, rendered by the Parishers to determined parishioners. The rates for those special services were not dependant on the Parishers' own will, on the contrary, these services according to their worth, were limitedly fixed in the so called parochial Tariff, realising thus an exiguous complement of the allowance made to the Clergy by the State. Not wishing to linger here to exalt or praise the measure, equity and charity which shines in the taxes imposed to the catholic christians by the Church, for the services rendered by its Minister to them, we prefer to outline here the Parochial Tariff, that was promulgated on Nov. 16.th in 1771 for the Dioceses of Nueva Segovia, Cebú and for the Manila Archbishopric. *That Tariff* as acknowledged and kept throughout the Islands, and in 1896, in a meeting held in Manila by all the Prelates, presided by the Archbishop

himself, it was once more earnestly reminded its full observance and due fulfilment.

Baptisms.—Only a wax candle was required by the Church, leaving its size and weight to the giver's own will.

Marriages.—For each of the three marriage-bans, the rate was: Spaniards \$ 0.90; Mestizos \$ 0.45, Indians \$ 0.25.

For the marriage, pledges, nuptial benedictions and Mass: Spaniards \$ 7.00; Mestizos \$ 4.00; and Indians \$ 3.00.

Burials.—The duties for funeral and burial-service were: Spaniards \$ 3.50, Mestizos \$ 2.00; and Indians \$ 1.50. If the funeral was attended by Deacon and a Sub-deacon, to each of them one peso was given. Children's burial duties were reduced to its half. To be buried in the Cemetery, the duties were: Spaniards \$ 2.00, Mestizos \$ 1.50, and Indians \$ 1.00.

NOTICE:—Destitute or poor people, who had no other way of paying their baptisms, burials and marriages, but that of selling or pledging their sown lands, or their work-implements, shall have all these services rendered free to them.

Sung Office of the Dead.—Spaniards \$ 9.00, Mestizos \$ 3.00, Indians \$ 2.50. For a plain Office, half rates.

High Mass for the Dead, every body shall give \$ 2.00 to the priest, and if assisted of two Ministers, one peso shall be given to each one of these.

Responsory Procession.—The rates for every body shall be \$ 2.50. If any stops should be made, in order to sing some responses for each one of these stops, up to three, it will be charged; to Spaniards \$ 2.00, Mestizos \$ 1.00, and Indians \$ 0.50.

NOTICE:—The Office of the Dead, High Mass and responsories, only take place on the demand of the parishioners, who, also may have the corpse conducted from the house to the Church with all the possible solemnity, provided the payment of the expenses occasioned.

Festivals.—There will be three feast-days of obligation viz: The Patròn Saint of the town, Corpus-Christi's day and the Monument raised in the Church on Holy Thursday,

For each of those three high Masses, the priest will have \$ 5.00; for the sung Vespers of the two first mentioned festivals, \$ 2.50 each day; for the sung Matins, and the procession conducting the Blessed Sacrament to the Monument, \$ 2.50. The preacher will perceive \$ 10.00.

For each High Mass said to any Saint; general rate of \$ 2.00

For each High Mass said in name of any brotherhood of \$ 2.50

For each Low Mass said in name of any brotherhood of \$ 1.00

For any Low Mass, the tariff stipulates \$ 0.5 but at present the gift is of \$ 1.00.

4th *Unjust recriminations from the Katipuneros, against the Parochial Tariff.*—Among the many unjust recriminations made by the Katipuneros against the Church and its Ministers, it could not be left without reproaches the rates of this Tariff. They pretended that all the ecclesiastical-services should be rendered gratis, and imputed to the priests' covetousness the levy of taxes. But, in their ignorance and craftiness, they did not see, or better said, they did not want to see, that those fees were sanctioned by the very same Spanish Government, as a complementary portion of the allowance destined to the Clergy; but still, something more; the Katipuneros did, and it was to calumniate the priests and the friar-parishers, saying that those charged enormous duties over the con-signed ones in the *Tariff*, adducing some true facts, but mistelling them, or not being to the purpose. Some of these Katipuneros said, they had seen burials and marriages, whose fees amounted to large sums, but they also

omitted to say, that the concerned people in these affairs, wishing to distinguish themselves, exacted those special solemn and unusual services, out of their own will, nobody obliging them to it, and being so, nothing more just and true, but to pay the expenses occasioned. They also divulged that the large sums, that sometimes were gifted by rich catholic-people on their death, for their souls benefit, were likewise but exactions from the Parisher for his own profit; but, as soon as the priest received those sums, which were always freely gifted, he obliged himself to say or have said as many Masses, as in accordance to the Tariff and to the amount gifted, duly corresponded.

5th *The Katipuneros during the revolt, appropriated themselves of the Parochial Tariff duties, raising the taxes to their own will.*—What is inconceivable, and worthy of admiration, for any one holding a reasonable judgement, is to see, that the Katipuneros, after having been accusing and clamouring through all the towns, against the Parochial Tariff, they in their turn, profited of it, without any justice nor equity. After having been oppressing and despoiling the people, imposing on them heavy taxes; after exacting considerable sums of money from the rich; after robbing the unfortunate neighbors in the towns, of all their small savings, of their families' jewels, and even of the domestic animals they possessed and needed for their land works; after all that, the Katipuneros durst set their eyes on the Church they had so much slandered, thinking in making of it one of their sources of ingress. They were not satisfied to assume the right of collecting a portion of the ecclestaical duties, but proclaimed themselves absolute owners of the whole, compelling the native priests, and also the captive friars to exercise all the parochial services, but strictly forbidding them to collect a single cent, being they, the Katipuneros, the ones who collected all the fees due to the Church Ministers, and then, they thought too low the Tariff where-

by they prescinded of the established fixed rates, for the religious services, and protected by the main force and commanding power they held, exacted those same rates, doubled and trebled in more than was ever done by the most exacting or pressing secular or regular priest.

6th *Fictions about the riches of the Philippine Church. Its poverty at present*—The fact that the Church was the principal factor in conquering this Archipelago, in reducing the Indians to the obedience and submission to the Spanish Monarchy; in forming and constituting the social and religious life of the towns; in the civilization of the different races that peopled these Islands, the knowledge that the catholic priests influence over the Indians was conclusive in all the methods used or employed in the training of those towns, whether for its being open and loyally strengthened by the spanish governments, (who thought those methods perfect and advantageous, both in the civil and ecclesiastical Government) or that being the Church the only institution, whose Ministers or employés, remained permanently in the country, these came to be, thus, in a very intimate intercourse with the Indians, obtaining so, a thoroughly knowledge of their uses and way of being; those facts to which has to be added the last one, that under the protection of the Church, and the guidance of its Ministers, were established, developed and improved all the principal sources of the Philippine richness, are the causes why many people have ventured to believe, and even more still, to publish and clamour that the Philippine Church is almost the sole owner of all the property and whole wealth in the Country. And yet, all that belief and all those assertions, is pure fiction.—From the beginning of Christianity in these Islands, the Church, through a Concordat had and agreed, between the Pope and the King of Spain, renounced to the right, as established in Europe, of acquiring properties, and in

its stead, was established an economical regimen, that, if advantageous in its beginning, because so was assured the means of subsistence, was not, later on, when the Church had extended its Ministry through all the Islands, preventing its acquiring of an independant patrimony of its own, sufficient with which to meet the needs of worship and of the Clergy's. The Church always has subsisted from the allowance done by the Spanish Government, which allowance, though it was sure having an obligatory character, was so small, speaking truly, that only met the present needs, not being possible to lay up any savings, nor form a reserve capital-stock, which on the other hand, the Church never thought of forming it, not being worried for the future, never thinking that the Social and Civil european troubles, and as also the lack of the faith together with the competitions in religion and the worshipping, could ever be seen in this Colony.

We have already pointed out, that being scarcity, the almost general condition of the Indians, as also the want of vivacity and strength in their religious ideas, (if compared with the other european races) we see in that, well explained the poverty of the Philippine Church, for if to the scanty means of obligatory ingresses, such as the duties for the services done, and the allowance from the State, we addition the total non-existence of the free pious donations from the catholic people, may be perfectly known how impossible was, by those means, the enrichment of the Church.

Among the whole Parochial Churches in the Archipelago, there is not a single one possessing the smallest capital-stock, with which to attend to the worship and the Clergy. All the wealth of the Parochial Churches in the Philippines, is reduced to the parochial house with its annexed orchard or small garden for the Parisher's dwelling, and to the Church more or less provided of the sacred vestments needed for the worship. If we think of

the Cathedrals, we find, that of these, there were only five throughout the Archipelago; of these five, the four Episcopal Cathedrals are as poor as any Parochial Church, without owning any real estate nor chattels, wanting of all kind of wealth, and cannot even afford to keep up their own Chapters, on account of not having the means to meet their needs. All their wealth consisted in the allowance that was assigned by the State to each Bishop, and of another small appointment for the attentions of worship and of the Seminaries.

The only Cathedral or Episcopal See, that may be considered as moderately rich, is the Archbishopric or «Mitra» of Manila. It has its own Chapter alike to any European Cathedral, having the Archbishop and the Chapter, for their economical government, besides the allowance appointed by the Spanish Government, the product of its own and considerable Patrimony, which was formed from the pious donations gifted to the Church by some Catholic and Spanish families, who were established in Manila; and also from some others who died in the Country, where they had acquired a wealth more or less considerable.

It is worth of noticing that, all those pious donatives made to the Church, and to the Pious Works (Obras Pias) which constitute the moderate capital stock of the «Mitra», were gifted almost all of them, by Spaniards, very few by Mestizos and none at all from the Spanish Indians.

From all the above statements, it is deduced, evidently, that the Philippine Church, is, at present, not only poorer than any other Church of Europe or of America, but is as poor as poverty itself, being, as it is, unprovided of a capital-stock, with which product might meet its general needs, lacking too, of the allotted allowance from the Spanish Government, without any coercive means to make cash the owed fees for ecclesiastical services done, the economic condition of the Philippine Church is gloo-

mily precarious, and the greatest worrying of the Prelates now, when intending to reorganize it, in accordance to the new face of things created, is to find the way, or how to arbitrate the needed resources, with which to meet the wants of the worship and the Clergy's.

SIXTH STATEMENT.

Ownership of Real State of some of the Religious Corporations.

1st. The performance of Parochial Ministries in the Philippines, by the Religious Orders, is due to the fact that, excepting the short native Clergy, there are no other priests but the members of the Religious Orders. About this, nothing more have we to say, as in former statements have been pointed out the organization and economic condition of the Philippine Church.

But, the Religious Orders, are special organizations, within the Roman Catholic Church, holding a perfect right, within the common rights of the Church, to have an own and independent personality, out from the common Hierarchy of the Church. As special juridical persons, they keep a private and jurisdictional regimen, and a patrimony of their own, whose proprietor is the Corporation as a personality, and never its members individually.

Being the Religious Orders true and real associations for every licit end, they enjoy by a natural right, of the entire fulness of all civil rights. The positive right also acknowledged them always, that fulness of right, and, although it is true that in Europe that same fulness of rights was denied during epochs of revolts, in the Philippines never existed such transitory and brutal denials.

The State always acknowledged to the Religious Orders the full enjoyment of every civil right, thus being able to acquire, through all the means or ways acknowledged in the Civil Code, all kind of property, either chattels or real state, in the same form as any other citizen.

We will only speak of the ownership of real state of *some* of the Religious Corporations, as out of the

eight ones established in Manila, there are but three, that are owners of fruitful —grounds, or landed property; the other five Corporations possess no other real estate, but the buildings or Convents in which they dwell.

2.^o *False ideas held about the origin, quantity and of the management of the real estate, property of the Religious Corporations.*

Enemies of the Religious Corporations in the Philippines, have made use of every kind of means, in order to make them hateful to the people and before the State powers. In the Philippines do not even exist the least symptoms of the so called *Social Question*, whose distinct manifestations greatly preoccupy all Statesmen in Europe and in America. The *Social Question* never existed here, nor actually exists, because the social and political organization, and the economical situation of the Country makes its existence impossible to-day. However, using the *Katipuneros* to copy or follow every means employed by the agitators and revolutionists against the Roman Catholic Church, and against the State institutions that they intend to demolish, they did not see were committing an enormity, incurring into a flagrant contradiction with the reality of facts, when firmly asserting, through the daily press or meetings, that the Religious Orders, in the Philippines, were bringing forth the dreaded Social Question, by the improvement of their ownership of real estate. All the charges made against the Religious Orders by the *Katipuneros* in this matter, may be reduced to the three following ones: 1.st The actual ownership held by the Religious Orders, has been usurped to the Filipino people. 2.nd That real estate property of the Religious Orders, is formed by immenss fruitful grounds, robbed to the individual and free working. 3.rd That property retained by the Religious Orders, is motive or principal cause of pauperism, and of the ruinous situation of agricultural products.

Let us see, what there may be in these accusations.

3.^o *Origin of the ownership of real estate of the Religious Corporations in the Philippines.*

At the conquest by the Spaniards of these Islands, the agricultural industry was here unknown. The Indian population was small and lived scattered in hordes, making use of fruits, hunting and fishing for their sustenance; occasionally sowing some of the few seeds they knew, into any fitted ground that Nature offered them.

By virtue of the efforts of the Catholic Missionaries, the Indians little by little gathered themselves around the churches, and from these small nuclei of population, came out the towns existing at present. This concentration of people, made necessary land-working, and so, the Missionaries taught the Native its cultivation, introducing at the same time, the greatest number of seeds, which at present, are so well climatized.

The Spanish State, declared Royal Property all the Territory, excepting the private individual properties, and being so insignificant the number of those private properties, thence that nearly the whole Territory came to be considered as Royal Property. Taking in consideration the excess of Territory, over the population, and still more, the short needs of the natives, as also the lack of exportation and as consequence of this, the non-demand of any agricultural productions, it is perfectly understood, why land property was so little valued. The Spanish State, aiming to improve the fertile vales which were uncultivated, or whether to reward or retribute services, received from some of its official employés, (either Military or Civil) distributed among these considerable portions of ground, which were worked on in a very small degree, but that nevertheless improved a great deal the agricultural industry.

One year after the occupation of the Islands by the Spaniards, is when the Religious Corporations begin to

hold some real estate; but it was an ownership of a very little importance, as it consisted in landed property, that some Spaniards, owners of the same, in their last will gifted the Convent of them, in order that, with the net proceeds of the said property, some special ceremonies of worship should be made, or for a number of Masses said in benefit of the giver's soul, or either for any pious or beneficent actions. This is the first origin of the ownership of real estate of the Religious Corporations; the gifts and donatives from the faithful people, not merely gratuitous, but on a burdensome condition, that is, that the Religious Corporations obliged themselves to raise up spiritual burdens, in change of the property received.

And yet, until the middle of the present century, the importance of the Religious Corporations' property, was very little; but, later on, and owed to the spoliation, that the Religious Corporations in Spain suffered as consequences of the revolutions that successively took place there, and up to the year of 1868, during which, those Corporations were abused of, vilified and even forced away from their Convents, it was then, that the Religious Corporations in the Philippines could not think any more of having in Spain a steady and sure basis for its economical life, and for that reason they saw the need of establishing or creating here a principal capital in real estate, that should be sufficient to meet all economical wants of living.

So, the landed properties were enlarged, either by aggregating new grounds, obtained through purchase from private proprietors, or by new-purchases of some other landed properties, whose private owners, out of their own will, spontaneously were selling. Some of the lastly acquired real estate, was obtained from the Royal estate, and which were not gifted, but bought in the system called *of Composition*, which is the way used of by the Spanish State, when selling Royal estate. Through this same system

of Composition is, how the «Compañía General Tabacos» obtained the extense landed properties in Tarlac and in Isabela de Luzon; and finally, by this very same system is, how great many Spaniards and Filipinos obtained many and vast land properties in Isla de Negros, in the Visayas and in several other places in Luzon.

So, it is seen that all real estate acquired by the Religious Corporations in the Philippines, in distinct epochs, were always obtained through the established ways in the Civil Law, and in accordance with the proceedings followed by all citizens, and authorized by the Law in force. The Religious Orders hold the ownership or their properties with the same titles and assisted of the same rights to acquire property, as would be the most undoubted proprietor existing in the Archipelago, or in any other Country in the whole world.

On the other hand, the Religious Corporations keep as warranty of its right, before Law and before Courts of Justice, every property title in shape of legal writs, and which are duly recorded at the Property Register Office.

In short; the Religious Corporations keep in due form all the documents that credit them to be the legitimate and free owners of all their properties, in a way that only by denying the essential principles of the right of property, or by abusively treading upon it, could the Religious Corporations be deprived of their real estate properties,

4.° *Quantity of the real estate, property of the Religious Orders.*

It has been said by some of the Religious Corporations' enemies, that those were owners of nearly the whole Filipino territory, being the Indians mere colonists of the Friars' communities; it is noteworthy to see, that there are people who are inclined to believe so, due to the judgement or opinion they have of the power or influence

that the Friars had in these Islands. Really, if the Friars had wished to devote themselves to the acquisition of that wealth, surely that they should be owners of the greatest portion of property, for, in the lapse of three centuries' residence in the Islands, no one prevented them from taking hold of the immense extension of land, which lands nobody has cared to improve, although the Spanish State willingly would had given up to any one who, for a very little money, almost nothing, would had wished for them.

At present, and notwithstanding the considerable improvings and working made from the second half of the present century up to this date, still there are, in the Philippines, the nine tenth portions of laborable land uncultivated. Now, out of the tenth cultivated portion, only an insignificant part belongs to the Religious Corporations. These, are so far distant of being the owners of the country, that amongst the ranks of wealthy proprietors, individually or in partnerships, are classified in the seventh place, and being six the proprietorship ranks, either of private individuals, or partnerships, it is seen that these surpass the former in importance with respect to the extension of the territorial property.

If now a comparative estimate should be wished to be established between the quantity of the territorial property, belonging to the Religious Corporations in the Philippines, and that which wealthy masters of lands posses in Europe and America, it would be obtained the conviction that in the Philippines do not exist, properly speaking, those great owners of agricultural industries. It never was known here the concealment of rural property, not existing any motive for it, as the mentioned property was not loaded of any taxes at all, and was not subject to fiscal exactions, and in every Province Record of Property and in all the account books kept on in every landed property, is attested that there is not a single Religious

Corporation, that ever collected from the whole of the landed properties, a net proceeds of 160,000 pesos. Taken into consideration that that rent was the profit obtained out from the land-rents of a Corporation formed of more than 600 members or individuals, it is clearly showed to a what moderate wealth were reduced the riches of the said Corporations, thought of as millionnaires. It is certain, though, that if the real estate property of each Corporation belonged to any private individuals, who should wish to economically improve it, he would be able, in a few years, to double up his capital; but the Religious Corporations never thought of speculating with their landed properties, being always contented to be able to meet their needs and ordinary wants, applying the surplus for alms-giving, and to the attendance of beneficent and pious works.

Besides all that has been exaggerated by the Friars' enemies about the territorial wealth of the Religious Corporations, there is another motive why the Friars' landed properties were most known, attracted the attention of people more, and relatively resulted very rich. This motive or reason is that Friars' landed properties stand in the Provinces bounding Manila and are closely connected the ones with the others. Standing so very near Manila, these were generally known and visited by Spaniards and foreigners, while the large landed properties of some other private proprietors, standing in far away Islands and provinces, were scarcely known to anybody.

As the Friars' landed properties were so closely connected one with another, it happened very frequently that Spaniards and foreigners bounding Manila, found themselves, almost always, treading upon grounds, property of the Friars; and in consequence of this, it was deduced that the largest portion of the Territory was property of the Religious Corporations, when it is known, that in all the rest of the provinces in Luzon, as also

in all the Islands of the Archipelago, the Religious Corporations do not possess any landed property at all.

5.° *Management of the Religious Corporations' real estate property.*

All the owners of rural property in the Philippines may be classified into two ranks, viz: 1st. Owners of parcelled ground or small landholders; and 2.nd Owners of fruitful grounds or great landholders.

In the first rank are comprised great many of native proprietors, who, contrary to what happens in every country in the world, do not cultivate their landed property, (unless they be very small ones,) but they make use of the partnership contract called *Casamás* among the Tagalos, and *Acrás* amongst the Visayas. Those called *Acrás* or *Casamás* take charge of all land-working and are obliged to deliver to the proprietor of the land, the half of all productions collected just before deducting any kind of expenses. Very frequently happens, that the owner not only contributes with the ground, but also with the necessary animals required for its cultivation; in that case, the owner collects more than the one half of the earth productions. The *Casamás* sometimes use to make another kind of partnership contract, which is taking a second partner called *Casapí*, with whom they share the net earnings; but, generally they employ day-labourers, to whom moderate wages are paid.

In this improving system, it is seen the owner of the state is merely a financier, who lends not the least work.

The second rank comprises great many native proprietors both Indians and Mestizos, and also all the Spanish ones, private individuals, partnerships, and the Religious Corporations. This kind of property, consisting of vast extensions of productive grounds, has always given the best result, and is the most advantageous in the improvement of agricultural industry, in this so very fertile soil, more over existing large portions uncultivated

and that would require for its improving considerable sums of money and a toilsome and steady labor.

Several improving systems are employed with regard to the fruitful grounds or landed properties. The first system comprises the landholders, who are sole and exclusive owners of the ground and of its productions, employing day-labourers to whom an agreed salary is paid. The second system comprises the landholders who are owners, both of the ground and of the one half of the productions at least; meaning, that besides collecting the equivalency of the land rent, they share the productions in equal parts with the colonists improvers. The third system includes the landholders who supply the colonists of seeds and of some necessary money needed for agricultural labors, assigning them as payment for their labor, a moderate share in the productions, as for instance, granting them either a certain number of tobacco bunches, or small hemp sown grounds or some loaves of sugar. The fourth system comprises the landholders, who only collect out from their grounds what Political Economy calls "*earth-rent*." This fourth system is the one made use of by the Religious Corporations in the profit of their landed properties.

Each estate (of the largest ones) comprises, save few exceptions, the municipal boundary of a town that has been forming itself in the grounds, in the lapse of years.

As a consequence of this, it is parcelled into portions which are distributed among its neighbors. The colonist, thus, has established his home in the same estate, and holds a parcel of ground more or less large, that he improves after his own will, holding towards the proprietor but the obligation of annually paying him a *canon* that is only equivalent to the *earth-rent*, already mentioned, being his all the productions. The colonists hold these ground portions, with almost the same privileges, as if were their own, for they can transfer it to

their heirs through a last will, or either give them up or sell them to any other colonist, as also to constitute mortgage loans upon them; all this may be done without any other conditions, but to let the proprietor know of it, and obtain his acquiescence or leave, that never is refused, unless when existing some weighty cause for his denial to it, and still an inquiry is made with the end of acting with an entire knowledge of facts.

At the head of the landed property is a Manager, intrusted with the charges of improving the same, of collecting the rents, and of solving any affairs concerning the estate. All improvements holding a general character, or those which are subject to the common interest of the landed property, such as general dams, mining, canals or any other advantageous works, in benefit of the colonist's community, are all undertaken by the Manager upon the estate accounts.

As it may be noticed, this system of agricultural improving, is neither a true *land-renting*, *emphyteusis*, nor a direct improving from the proprietor's side; it is but a mixed system, eminently paternal, very beneficial to the colonists, who hold every advantage as proprietors, without being subject to the nuisances. That is why may be attested, that the towns raised upon the Friars' estate, are the most civilized and flourishing ones in the Archipelago; it may be also proved the great interest held by the colonists in keeping up the portions of ground obtained, that would rather give up their own grounds, (as some of these colonists possessed moreover grounds of their own), than lose, or be deprived of the said obtained portions in the Friars' estate; lastly, it never was known to be vacant any of those grounds; on the contrary, if ever happened to vacate one of them, due to the death of an heirless colonist, or to a tenant's dislodging, there was a great number of solicitors who sought for every possible influence, in order to get the grounds. This fact of

he extraordinary demand for grounds in the Friars' landed properties, is very efficient to prove the advantageous conditions for the colonists, and the mildness, aquitableness and paternal spirit of the proprietors. And this happened in the Philippines, where is excess of fertile uncultivated lands, where the Territorial property is greatly depreciated, where the nine tenth portion of productive lands is unimproved, and where exist immense and fertile vales which could be obtained from the State, through an amount so moderate, that instead of being considered as a price, should be called a *token* for the adquisition of the property, that by means of a slight and easy tillage, plentiful crops may be collected. In the Friars' landed property, the colonist found out, that through a very moderate canon, he could insure his possession of a property free of all burden; and if a year proved bad for crops, he was sure that the proprietor would proportionally lower him the *canon*, and still more, if ever the colonist found himself in need, in seed-time, the proprietor also provided him of seeds and everything else, needed for tillage without charging him any interest at all.

From all these data, which may be proved, is deduced the absolute untruth and craftiness of those who have ventured to fling upon the Friars, the accusation of being oppressors of their colonists, and that the improving system made use of, in their landed properties, was bringing forth in the Philippines, the social phenomenon known and called in Europe, *Pauperism*.

In the Philippine Islands, do not exist, nor can exist *Pauperism*, nor any other kind of manifestation of the called *Social Question*, as long as the actual condition and organization of the landed properties shall subsist, and that large industries might not be established in the Country, after the systems employed in Europe and in America.

What *Social Question* may exist in the Philippines,

where the nine tenth of productive lands is uncultivated, where the density of population is, as mid-term, of *two* inhabitants per a square kilometer? What kind of *Social Question* can be in a country, holding excess of improving lands, and where industry is in want of industrial workers, and agriculture of day-labourers? What *Pauperism* may be brought forth in a country, where estate property sells almost for nothing, and where by just working up a little, any small parcels of unappropriated ground, is sufficient to collect the necessary productions for the subsistence?

The fact in this question is, that the Religious Corporations, by means of the gentle system employed in the improving of their estate properties, have obtained to raise up the said properties to a very high degree of improvements.

But certainly, that it rather would be easier and lucrative to seize up those properties in their actual state, than to be troubled or engaged themselves in new improvings; alle those who take the facts under this point of view, clamour against the Friars' properties, and seeing the persecution that in every ground is made to the Religious Orders, at present, they do not lose, nay, they even increase the hopes of sharing something out of the Friars' spoliation, on the day that these should be considered as outlaws.

We have only but to say a word or two more, about the object to which the Friars destined the earning of their properties.

Each Corporation keeps on in Spain, three, four and even up to five Convents, in which, as mid-term, reside 260 young men, who are educating and instructing themselves, in order to come, later on, to these Islands to exercise their Apostolic Ministry. Those young men, and likewise, the personnel devoted to their instruction, do not earn any thing at all, and so, all their needs had to be met by the Religious Corporations, that annually destined to that purpose, from 80,000 to 90,000 pesos.

Besides that, some Corporations, the Dominican one, for instance, maintained vast and very important Roman Catholic Missions in China, Tonking and in the Formosa Island. The expenses for the support of the personnel employed in those Missions, as also the building up of churches and some other charitable works, amounted to a very important sum, always larger than the one aforesaid.

The teaching of the Superior Faculties, and likewise the teaching in Colleges, was very far from being supported out of the short ingress of the scholars' matriculation, and so, the Religious Corporations had also to spend large sums in those attentions. Hospitals and several other institutions of beneficence, which, in the Philippines were almost exclusively managed by the Church, received from the Religious Orders, very considerable subventions and charitable donations.

In short, all what the Religious Corporations collected, as net earnings, out from their landed properties, or as ingress from distinct sources, was employed in several ways, but always in the benefit of the Country.

The Religious Corporations in the Philippines, never drew to Spain any other money or wealth, but some very short sums, sent sometimes by some of its members, as charitable aid, in their poorness, to their respective families.

Out of this, only a few of the Members of some definite Corporations, were authorized to act freely in the disposal of the small savings made in their Parochial Ministries.

While the rest of the Spaniards, who were official employés, and the proprietors and merchants, both Spaniards and Foreigners, were forming here in the Islands, their own capital-stock, more or less large, and once obtained their object, used to leave the Country, carrying their wealth with them, in order to enjoy of it in Europe, the Religious Corporations, devoted all they possessed

in benefit of the Country, never thought in withdrawing their capital-stock; for if sometimes, portions of it was sent to Europe, it was with the sole idea of placing it, but bringing always the proceeds, in order to employ it, in the multiple beneficent works, here existing.

SEVENTH STATEMENT.

Pious Institutions.—These were all founded and organized by the Church.

The Church in the Philippines in all epochs, and by all means, endeavored to help the physical and moral wants, not only the natives', but also those of the Spaniards' children orphans and helpless.

We shall state here only the existing ones, not mentioning those which, due to any cause whatever, do not exist any more, or were incorporated into other Institutions.

Some of these Pious Foundations are devoted to the assistance, improvement and splendour of the Religious Worship; others to attend to all kind of physical needs, such as to shelter old men, sick people and destituted children, as also those suffering from leprosy, and supporting needy people, and lastly, some others were destined to instruct and educate orphans and forlorn children. These Institutions owe their origin and maintenance, to the alms or pious legacies bestowed by private or particular persons, and also to the funds belonging to the Religious Corporations, or to the same churches, but they were always founded, managed and improved by the Holy Church.

Hospitals and Asylums.

»San Lazaro Hospital» for the leprous, in the outskirts of Manila managed by the Franciscan Fathers.

»San Juan de Dios Hospital» for infirm and sick people, in the Walled City of Manila, attended by the Sisters of Charity.

»Alms-house of San José» for the poor and the insanes, attended by the Sisters of Charity.

»Orphan-Asylum» in Tambobong, (Malabon, very near Manila) managed by the Augustinian Fathers. In this Asylum

there were two school-teachers, eleven work-masters and about eighty poor sheltered boys.

«Orphan-Asylum for Girls» in Mandaloyon, also in the vicinity of Manila, conducted by Augustinian Sisters.

«San Vicente de Paul Asylum» in Manila, attended by the Sisters of Charity.

«San José Hospital» in Cavite, attended also by the Sisters of Charity.

In Cebú there are.

«The Hospital for the leprous,» the «Assistance-House,» and the «San Jose Hospital,» being all attended by Sisters of Charity. In Nueva Cáceres is the «Hospital for the leprous of Palestina,» managed by the Franciscan Fathers.

Pious Institutions destined to keep up the splendour of religious Worship.

- 1.st «The Venerable Third Order» of Saint Francis, in Manila.
- 2.nd » » » » » » in Sampaloc.
- 3.rd » » » » of Saint Dominic
- 4.th Brotherhood of Jesus of Nazareth.
- 5.th Brotherhood of the «Most Blessed Sacrament» in Manila and in Binondo.
- 6.th Brother and sisterhood of «Our Lady of Consolation».
- 7.th Beaterio of Saint Catherine of Sena».
- 8.th » of the «Order of Jesuits.»
- 9.th » of «Saint Sebastian.»

Charitable Institutions established for assisting the poor.

The «Meetings of San Vicente de Paul,» in Manila and in its principal districts.

The «Mount of Piety and Savings-Bank.»

Institutions devoted to the Instruction and Educations of the poor.

«Saint Joseph's College», it was founded with a legacy bestowed by a Spaniard, in behalf of orphaned Spanish boys. It was conducted by the Jesuit Fathers, until their ejection from the Islands. It is at present, incorporated to the University of Santo Tomás, and in it are constituted the faculties of Medicine and Pharmacy.

»Santo Tomás' College», was founded in 1611 in the same building of the University, property of the Dominican Corporation; in it have received gratis education and courses, until last year, about sixty students. This College was also considered as a Seminary. Besides those sixty students, sons of Spaniards, several assistants, printers and the college's servants received free instruction.

»San Juan de Letran College», was established in 1540, in charge also of the Dominican Fathers. Generally attended to this College, about two hundred pupils, whose boarding fees were very small, and for every ten or these, one poor pupil received gratis education, and likewise to the College's servants. It was also considered as Seminary for Priests, of whom, almost always, there have been some of them.

In Agaña, in the Marianas Islands, there was the »San Juan de Letran College» founded in 1673 with the pious almsgiving of the Queen Anna Maria de Austria.

To shelter and educate girls, there are the following Colleges:

«Santa Potenciana College», founded by General Perez Dasmariñas to the end of sheltering and supporting the orphaned and destituted daughters of the officers of the Spanish Army. In 1861, this College was incorporated to Santa Isabel's College, which was founded in 1632, by a Pious Foundations called «de la Misericordia,» in order

to shelter, educate and endow helpless and orphaned girls. This College is conducted at present by the Sisters of Charity. The sheltered girls in this College perceive on their marrying, the sum of \$ 500, but are required to be graduated teachers.

The Colleges of «Santa Rosa», and «La Concordia», have also a large number of sheltered girls, and both are conducted by the Sisters of Charity.

The «Beaterio of Santa Rita» founded in 1749, devoted to instruct the native-girls. Among these pious teaching-Institutions, must be reckoned also the Beaterios and Asylums already mentioned, particularly the Asylum in Mandaloyon.

EIGHTH STATEMENT.

High Schools for boys and girls.—Answer to the charge of obstruction to progress, against the Religious Orders in the Philippine Islands.

In the same way that the elementary-instruction in these Islands was due to the initiation of the Missionary and Parish Friar, in its origin, its maintenance and development, without the Government interference until very late, so was done also with the Secondary and Higher Grades, which were almost exclusively established and attended to by the Religious Orders, who have propagated and enlarged them, in accordance to the needs of subsequent epochs. Without counting or mentioning the Ecclesiastic Centres of which, formerly there was one in each Diocese, the high teaching counts, at present, in the Archipelago, with two Centres, both of which are established in Manila, viz: The Royal and Pontifical University of Santo Tomás de Aquino, and San José College.

«SAN JOSÉ COLLEGE.» It is the first teaching centre founded in Manila. It was opened on the 25.th of August in 1601. From its beginning to the year 1768, was conducted by the Jesuit Fathers. Since the middle of the 17.th Century, the Grammar, Rhetoric, Philosophy, Theology Canons and Roman Law were taught there; after the ejection from these Islands of the Jesuits, the College led a very languid life, only with the teaching of Grammar, Rhetoric and Philosophy, until the year of 1875, when it was incorporated to the University of Santo Tomás, and then the faculties of Medicine and Pharmacy were established in it.

«SANTO TOMÁS UNIVERSITY.» Its establishment dates from 1619, being founded by the Rev. Father Miguel de Benavides, a Dominican Friar. In 1645, the Pope Innocentius X, and the King Philip IV granted it the title of Royal and Pontifical University.

Academic Grades could be obtained in Philosophy, Theology, Canon and Civil Laws. The University Chapter meeting in 1785, asked from the Spanish Government, the establishment of the faculties of Medicine, Mathematics and of Drawing applied to Commerce and Navigation, but it was not granted then. In 1842 was asked over again, but due to the political troubles occurred in Spain, could not be obtained until 1811, when were opened or instituted the new faculties of Medicine, Pharmacy, Midwifery, Surgery and Notary course.

Now a days, the faculties followed in it, are: Theology, Holy Hermeneutics, Canon and Civil Law, Notarial Course, Medicine, Pharmacy (with its auxiliaries of Surgery and Midwifery) the Sciences of Physics and Chemistry, Philosophy and Letters, Mercantile and Mechanic expertness and Land Surveying.

From its beginning, this University has always been in a very flourishing condition, assisting to it, in all time, a large number of students, without ever having occasioned any expense to the Spanish Government. The Dominican Corporation (whose property is) has been managing and sustaining it from its own funds, except the faculties of Medicine and Pharmacy, which as it is already expressed, are attended to, by the «San José College.» It has been since the middle of last century the only High Teaching Centre in the Archipelago, and equalled the Universities in Spain, all the second grade schools were dependent on it. Being the particular property of the Religious Corporation of Saint Dominic, so, members of this Order are who, always have conducted it.

BOYS' COLLEGES. Stands in first place the «Santo Tomás College,» established in 1611 in the same building of the University, managed by the Dominican Fathers, In this College, free education was given to about forty young men, (sons of poor families) who could follow and end their Courses.

»SAN JUAN DE LETRÁN COLLEGE». The beginning of this College dates from 1620, and was founded to the end of teaching to poor orphan boys the Spanish language, to read, write, Grammar and Music. For some time it was used as Ecclesiastic Seminary, until the establishment of special Seminaries in the suffragan Dioceses. Even at present keeps that character. Always a large number of boarders and day-scholars have assisted to this College; where for every ten boarders, one poor boy received gratis education, being able to follow and end a Course. Also belongs to the Dominican Order.

«MUNICIPAL ATHENŒUM». Founded in 1859 by the Municipality of Manila. It has been and still is conducted by the Jesuit Fathers, assisting a great number of students.

»COUNCIL SEMINARIES». In the Seminaries established in Vigan, Nueva Cáceres, Jaro and Cebú, besides the Ecclesiastic course, were taught all the lectures assigned for the 2nd Grade, duly acknowledging them on that account, as Colleges dependent of the University of Santo Tomás.

»SAN ALBERTO MAGNO COLLEGE». founded in 1890 in Dagupan, in the Province of Pangasinan, by the Dominican Fathers, continued in their charge with great assistance of scholars.

«SAN BUENAVENTURA COLLEGE, in Guinobatan; in the Province of Albay, founded by the Franciscan Fathers in 1895. This College only lasted for three years, and to judge by its beginning promised good and fruitful results,

»LATINITY SCHOOLS», are so called those private schools established and conducted by private persons, in which the first lectures of the 2nd grade were taught. There were more than fifty of these schools altogether in Manila and in the Provinces, all of them dependent of the University of Santo Tomás.

To teach in these schools, the teachers had to undergo through an examination before the Board of Professors appointed by the Rev. Father Rector of the University.

GIRLS' COLLEGES. All the High Schools devoted to the instruction and education of girls, were in a very flourishing condition; in all of them were taught: Reading, Writing in different kinds of hand-writing such as Spanish, English etc. Morals and Religion, Good Breeding, Grammar, Sacred and Profane History, the whole Arithmetic, Geography, elements of Geometry, Physics and Natural History etc., etc., as also all kind of sewing and embroidering, singing and Music.

«SANTA ISABEL'S COLLEGE.» Was established in Manila in 1632, conducted at present by the Sisters of Charity.

«SANTA CATALINA'S COLLEGE,» founded in Manila in 1696 has been always managed by the Dominican Sisters. It is also Normal School for teachers.

«SANTA ROSA'S SCHOOL,» was established in Manila in 1750, conducted at present by the Sisters of Charity.

«LA CONCORDIA COLLEGE,» established in the town of Santa Ana, (in the vicinity of Manila) in 1868, conducted by the Sisters of Charity.

«THE COLLEGE OF SANTA ISABEL» in the Province of Nueva Cáceres, also Normal School, was founded in 1868 by the Bishop of that Diocese, Rev. Father Francisco Gainza, a Dominican Friar, and is conducted by the Sisters of Charity.

«SAN JOSÉ'S COLLEGE,» in Jaro, managed by the Sisters of Charity.

«OUR LADY OF THE BLESSED ROSARY'S COLLEGE» in Vigan, also Normal School, directed by the Dominican Sisters.

«SANTA IMELDA'S COLLEGE» in Tuguegarao, in the Province of Cagayan, in charge of the Dominican Sisters.

«OUR LADY OF THE ROSARY'S COLLEGE,» in Lingayen, Province of Pangasinan, conducted by the Dominican Sisters.

Answer to the Charge of *Obstruction to Progress.*

One of the principal charges preferred against the

Religious Corporations in times past, is that of *Obstruction*.—They are accused of being ignorant of all knowledge of the Sciences, particularly of the Modern Sciences, and to have kept the natives of these Islands in ignorance. Nothing could be more unjust or untrue than these accusations. He may rightly be called *ignorant*, who ignores the knowledge and proper study of his condition and social position; but that cannot be said of the Religious Order in the Philippines, for they have *been and are equal* to any Regular or Secular Clergy in Europe.

The Friar of the Philippines has studied Philosophy, Theology, Dogmatics and Morals, Canon-law and the Holy Scriptures as thoroughly as they can be studied in the most civilized and advanced Countries, and perhaps with a better result here, as it is well known that solitude and abstraction from worldly concerns are the best conditions for progress in the study of the Sciences.

But more still can be said; that Friar has studied, besides the Sciences peculiar to his Ecclesiastic state, Physics, Chemistry, Natural History, Mathematics, Geography, Languages etc., etc., in all of which he possesses more than a general knowledge. Some of these Friars have been eminent men both in Philosophic and natural Sciences, We will only mention those of our own day: Cardinal Zeferino Gonzalez, a Dominican friar, a Philosopher, renowned through all the world; Rev. Father Manuel Blanco, (an Agustinian) author of the «Flora of the Philippines», and the Dominican Father Casto de Elera author of the «Fauna of the Philippines».

The Religious Corporations have not caused or promoted the ignorance in these Islands, on the contrary, they have been the sole agents or factors who have raised the Filipinos from their primitive uncivilized state, in which they were plunged three centuries ago, to the present moral, intellectual and social culture that exists. It is the Friars

who have established and conducted in the Philippines the Primary and High Schools, Colleges, Seminaries and the only University existing in the Islands. It is they, who have payed of their own money, all the necessary expenses to educate a great many boys, (sons of poor families) helping them to obtain a University Grade.

If occasionally a father refused his acquiescence to the desired voyage of some Filipino student, desirous of studying in the European Universities, it was through the fear that that student might be perverted by evil company, and return home imbued with revolutionary and antireligious doctrines or ideas.

The Friar studied and diffused his knowledge concerning this Country.

Visit the Museum in the University of Santo Tomás, managed solely by the Dominican Corporation, without any interference from the Spanish Government.

Any one who wish to be well informed on the Ethnography, Linguistics, Geography and History of the Philippines, must apply to the works written by the Religious Corporations.

NINTH STATEMENT.

Religious life of the Filipino people.

Religion is one of the greatest needs felt in people's life. One of the most celebrated Sage of antiquity, had for granted, that it was a great deal easier to build up a city high in the air, than existence amidst people void of all religious idea and beliefs.

According to our further advance into a closer study of people's intimate life, we find the religious idea overruling every thing, and the more we approach to its primitive sources, the greater is the circle of action, and the horizons where Religion shines with its supernatural brightness. It is true, that the religious idea might be falsified or corrupted with a great many errors and coarse superstitions, but still, it has never been heard of peoples, or tribes in whose life, that idea was not strongly impressed upon their minds, although they were plunged into the lowest degrading condition. On this point have proved useless, all the efforts made by some wise or learned men who, in disagreement with the good and social order, have persisted in fathoming the primitive history of the life of the Savage-Hordes, in search of antecedents with which they should be able to enforce their theories deprived of all principle, but founded only upon the viciousness that grieve at the restraint imposed by Religion upon the civilized people.

The filipino people, we may say, is but of yesterday: when fourhundred years ago the Spaniards arrived in the Islands for the first time, they found among the Natives but a rudimentary social life, disunited, and divided in numberless Tribes, which, almost always, were in war ones with others. As it mostly happens in every incipient society, the religious idea had been so mislead, that it was manifested in the most coarse

form or ceremonial of Feticism and Sabianism; worshipping as deities, the animals they loved for their usefulness, or those which were feared for their fierceness, and were most impressed upon the people's pusillanimous minds.

The first Western peoples that had intercourse with the Philippine Indians, were the Malays and the Hindoos, among which, Mahometanism was deeply rooted. Some of the Southern Islands of this Archipelago are peopled by fanatical worshippers of Mahomet, who have greatly contributed in spreading some of their superstitions amongst the simple inhabitants of these Islands.

Owed to the Missionaries' untired zeal, the scattered Tribes throughout the Archipelago, were reduced to a more civilized life, and the external splendour of the Catholic religious worship, easily subdued the Natives minds, that are so well disposed or inclined to admit any thing exhibited to them, if holding a severe or mysterious character. It is very true, that the evangelic workers had to be always on watch, lest the neophytes should make an amalgam of the Catholic religious practices and the idolatrous superstitions of old, prior to their conversion; and notwithstanding all the excessive zeal and vigilance of the Missionaries, it was not possible to help, that some superstitious uses and practices, lasted very long in disappearing from their homes, specially among the inhabitants of far off small districts and cottages, where the Priest's vigilance could not easily reach.

Inexpressible to say, is the eagerness that the Indian feels for the lonely life in the woods, where his actions or behaviour cannot be censured by the Authorities, nor controlled his wicked instincts, in which he may enjoy at his own pleasure. For this rustic people nothing signifies the idea of social advantages that are enjoyed in the civilized life, nothing to them equals the freedom and idleness that reigns without any restraint over their instincts. Living so far off from peopled towns, and far away from the Priest's supervision,

it is not to be wondered at, that the spirit of Religion cannot root in their hearts, that are only touched at the external sight of the Church ceremonial. They know pretty well the Christian catechism, as far that they are very careful, and yet they have no remorse in practising at the same time some ancient uses, which are but leavings of Paganism. Without needing to go far into the woods, we can ascertain the veracity of these facts, by only going to any of the small towns bounding Manila, and even in its very own suburbs, where a keen observer may notice a great number of practices which are, as it has been already said; but the last leavings of Heathenism.

The constant vigilance of the Parishers, avoided that that superstitious tendency might be interpreted in deeds against the Catholic Religion. The only belief that has been impossible to root out from the Natives' hearts, (although the great efforts made to that end) is the idea of a *fatalism* that seems to be innate in them. Nothing more discouraging for a religious Minister, than to approach the death-bed of any sick person, who thinks in his future doom, with the same unconcernedness, as would do the most consequent Mahomedan, to the principles of his Sect.

Even if the dying person might have led a most dissolute life, without fulfilling his religious duties, he is not worried at all, about his future fate. He sends for the Priest, because that is the fashion, but when trying to settle his accounts with God, before whose Tribunal he shortly shall appear, if you credit him, you would have to believe, that our first parents Adam and Eve did not lose the innocence in which they were created by God, and so, did not transmit to men the tendency to sin, tendency about which, the Apostle Saint Paul mourned so much over it, for it obliged the greatest Saints to treat themselves with the utmost rigorousness,

in order to be able, to fulfil strictly the obligations imposed by our most Holy Religion.

The dying Indian, although he has been living apart from the Church, for more than thirty or forty and more years, if we are to believe his words, he still keeps the innocence of a child, who has not yet reached the age of reason; he finds nothing weighing on his conscience for which he may have to repent, or to be sorrowful of. The most that can be obtained from him, and after a long examination of his conscience, is the confession of his having lacked respect or obedience to his parents, and other trifling faults as those, even if he dies of a very old age. If the Priest, in his wish of making him well disposed to a good death, reminds him of the great truths of Christianity, he impassible approves every word, and then, answers with the greatest coolness:

«Father, if it is God's Will that my eternity should be Hell, let his Will be done on me;» and the avowal of this great and terrible truth, does not disturb him, nor induces him in the least, to prevent such a doom.

This behaviour, if it were observed in other more capable races, would argue a great moral perversity, and a complete forgetfulness of the truths of Religion, but with these people, it is perfectly settled, through a moderate knowledge of the Catechism, a high veneration of Holy things and an unbounded enthusiasm for all external Church ceremonial.

Notwithstanding that are very few the Indians, who get into the spirit of Religion, assimilating themselves to its maxims, interpreting them into facts, yet, the magnificence of its worship, subdues and enraptures them, making of every one a sole mass of people ready for any thing. The only link between the rustic people and the inhabitants of towns, is Religion exhibited to them, through the Churches or Temples destined to the shows of the Christian worshipping.

Had it not been but for the records kept on, in every

Parochial Church, where the Indians used to go and attend to the Commemoration of the Church's great Mysteries, to sanctify their weddings or to have their children christened, it would have been almost impossible to hold an idea exact of the true number of the inhabitants of a great many small towns, if it were not profited the opportunity offered by assisting to any of the greatest religious solemnities, which due to their splendour, were most vividly impressed upon their minds, as for instance, the ceremonies in the Holy Week.

All what is said, shows how easy is to impose on the indians, profiting of his religious fanaticism and of his innate tendency to whatever holds a wonderful or fantastical character, even if it were in its most coarse or ridiculous form. Thence, the great need of watching the people's religious beliefs, lest they might be misled, being as it is, so well fitted to any thing.

Instruct and bring up this babyish people in the only Religion that holds all the characters, which distinguish the only true Religion of Jesus-Christ, make that the moral of this Holy Religion may be sowed, as fruitful and benefic seed, throughout all the ranks, and this people will be the most peaceable people in the world, consenting in being ruled as easily as if they were a well-bred family.

Supposing that this principal fact of Religion should not be heeded, allowing that the religious beliefs and feelings of this people might be misled or corrupted, then, if any fanatical leader should appear telling them either that the Blessed Virgin promises to grant them, their longed for freedom or Independence, or that Saint Michael wishes them to behead every white-faced men, they would, at once, follow as one man their leader, and without any remorse commit the most horrible crimes, firmly believing that thus, they accomplish heavenly orders.

It ought not to be forgotten on this point, the ancient

teaching of History, which the Roman Orator named «Teacher of Life»; Spain during the three centuries that lasted its dominion on these Islands, was in the secret knowledge of ruling this people, without any Military show; that secret was no other but the moral and religious influence held by its Ministers, which influence reached even to the utmost inaccessible mountains, and it is not to be argued on, that this is means of government in opposition to the present needs of the actual epoch, for Spain itself, thinking it antique, abandoned it and pretty soon tasted the sorrowful consequences of its unlucky policy.

When Religion and its Ministers held due place, the Filipino people was the happiest one in the world, and the Hydrá of the revolt, hardly ever tried to lift up its head; but, on the contrary, as soon as Religion was disregarded, slandered and despised its Ministers, although all the efforts made to suffocate the revolt, proved useless, and Spain succumbed and its misfortunes shall be a warning lesson for Nations, who may learn from it.

Being now, and may be ever, the Filipino people unable to govern itself, there are but two ways or forms of restoring the lost peace.

The first one is to give back to Religion its own and due place to reign again over the people's minds, moralizing and inducing them to rely and trust their new dominators; and the second way is to oppose strength in front of the fanaticism of a people, who will go straight on, to its total ruin, before yielding to circumstances.

The great and powerful Nation of the United States, may consider which of these two ways will be more convenient to its generosity and nobleness of action.

TENTH STATEMENT.

The Religious Corporations' permanency in the Archipelago, considered a need, as one of the means of Pacification.

If the American Government should decide to take the advantage of the Religious Corporations' useful services, in profit of this people's civilization, we are perfectly sure, that its final cause would acquire a most and essential factor, whose beneficial results, very soon might be appreciated.

What may signify, in the newly established regimen or organization, the permanency of the Religious Orders, is easily guessed out from their own history during the three-hundred years of Spanish Dominion, in which they exercised their undoubted influence in benefit of the progressive civilization of the filipinos; and, that great influence over them, is a fact that never has been doubted,

We could produce in behalf of this assertion, so many authentical testimonies, that whole books could be written out of them; but we will only adduce some from the writers who, with a perfect knowledge of the question, due to their long residence in these Islands, or for having held some high official employments, were thus enabled to value their assertions.

Let us mention firstly Duke d'Allençon's testimony: «It is the Friar, who has raised the Filipino people, to the highest grade of civilization»... (Luzon et Mindanao.—1870.—Paris).

«The means employed to obtain such high end, says Mr. Mallat, (another foreign writer, in his work, The Philippines,) were no others but the efficacy of the Evangelic words and the steadiness of an unbounded faith and belief in God.»

«It was due to the letters and claims from the Reli-

gious Orders, that the Indian-Laws were made, every line of which is but charity and mildness. Everyone knows that, if in anything the Friars have shown themselves exaggerated and unreasonable, it has been when protecting the Filipinos beyond what these deserved and justice exacted. Assertion of Sinibaldo de Mas, in his Report on the Philippine Islands. Madrid, 1843.

By this unwavering behaviour, the Filipino people has convinced itself, that there is none but the Friars, who have taken so great an interest in their own good and benefit.

It is not unknown that the hatred wonned by the Friars, from a great many unworthy Spaniards, is only due to the opposition, that the former always made to the oppression and rapacity of the latter, and of which, very frequently, this ingenuous people suffered its consequences.

All the province Governors, during the past Spanish dominion, may attest the numberless times they were visited by the Parisher-Friar, in order to beg from them, justice for the weak and destitute people, against the leading inhabitant of the town their oppressor; and still more may be said, at the office of the general Government of the Archipelago, must exist sufficient vouchers attesting all the work made by the Friars, to the end of avoiding or stopping the impositions upon the people, that the province-Governors prevailed with their supreme authority, were liable to effect; so frequently it happened deeds of that nature, that were almost unnoticed by everybody, but not so much so, however, by the people, who for this very reason, unconditionally loves and respects the Friars, in whom they had besides a disinterested and efficient lawyer, also a constant and loving protector.

The celebrated Philippinologist Retana, goes even to assert that, the Indian, although his native slyness and distrust, relies nevertheless on the Friar, because it is

he the only one, who has won his confidence and good will.»

Bowring, Governor of Hong-Kong, in his work: «A visit to the Philippine Islands,» (Spanish translation, Manila 1886) states his surprise to see, how intimately were united the Indians with the Parish-Friar, saying: «Without any doubt that a sole religion makes a sole and great bond of union,» and he continues devoting great many laudatory words to the Regular Priests, whose devoted tenderness towards the Indians, he so much admires.

Jagor, a German native, although all his manifested hostility showed in his «Trip,» to everything connected with the Catholic Religion, he cannot but avow, that the predominancy held by Spain in the Philippines, is chiefly owed to the close and intimate union existing between this people and the Parish-Friars.

We cannot resist to the desire of copying here, the beautiful words, with which, the illustrious Comyn, (a Spaniard of long residence in this Country, and Manager of the Tabacalera Company) in his book «Condition of the Philippine Islands in 1810,» which work is reprinted in Manila in 1877, states the good services by means of which, the Friars won the good will and affection from the Filipino people, these are his words: «The Parish is the comforter of the afflicted, the peacemaker of families, the promoter of all useful ideas, the preacher and the example of every good action; liberality shines in him, and the Indians beholding him so lonely, living in their midst without any relatives and without own trades, always at work in benefit of his parishioners' interests, get used to live contented under his paternal guidance and government and they trust him with all their confidence»..... A little further on, we read: «The Father, amicably settles, directs their lawsuits and claims, he makes himself the writs, he goes up to the capital city of the province, in order to

plead for his Indians, opposing his prayers, and even sometimes his threat, to the violences of Mayors, etc. and lastly managing every thing to his own wish.»

And finally, there is running amongst the Indians, a common proverb, which clearly shows, in how great esteem they hold the Friars: «Sabang matamis ang inihatol nang manga Pare,» which means, «Counsels from the Friars, are always good.»

It is generally acknowledged by all writers, who have written on Philippine matters, that Spain did not consolidate nor strengthened its dominion in this Archipelago, but through the moral influence of the Friars over the Indians.

When discontented people, earnestly thought in the disunion with the Metropolis, they foresaw that the chief party, with which they would have to struggle, was the Religious Corporations, and thence, that infamous war against them, which began having recourse to vile slanders, with the object of the lessening the Friars' prestige divorcing them from their people, who, by this way, were easily led to their own political ends.

However, as a general thesis, it cannot be sustained that those discontented leaders, have attained their principal end, of making the people to change their manner of appreciating the Friar's mission; for it is very difficult for this people, not to believe what their eyes can see. The Friars' actions, have always been too beneficent and lasting, that they might be darkened by those ones who, so willingly would do so, stirring up the hatred against all, not complying with their demolishing designs.

It has been taken good care to remove the Regular Priests from the towns, where they exercised their sacred ministry in the souls' benefit, because the chief leaders of the revolt, perfectly knew, that as long as the Friars should be in sight of their parishioners, their victories could not be assured, for it was certain that after passing

the first moments of public effervescence, a single word to the people from the Parisher was sufficient to calm and appease their spirits, failing thus the success of the revolt. In order to avoid these inconvenients, were enacted the draconians-decrees threatening the people with the most severe punishments, death included, to all those who would show any respect or affection to the Priests; but, notwithstanding the mentioned decrees, the people, whenever they could profit of the slightest negligence, in their myrmidons' watch, and even sometimes defying their wrath, they would approach their beloved Fathers and deposit in their hands the alms of their charity, watering them with their tears as an energetic protest for all the insults bestowed on Our Lord's Ministers.

Sometimes too, from when the Friars were conveyed from town to town, if it happened, that the chief commanding the revolutionary column in charge of them, still held some vestiges of honor and gratitude, he would allow the people of towns, through which they crossed, to receive from the Priests the spiritual assistance of which they lacked ever since the imprisonment of those; for this people always refused these same services, from other hands, that were not those of their legally appointed Parishers.

These facts prove very clearly, the credit or importance that ought to be given, to the statements of a few sectarians, forsakers of their Religion, who, having turned out to be the zéalous protectors of the Filipinos, (for ther own ends) make use of slanders, in order to scorn the Friars; and were we to believe their assertions, these the would come to be monsters of iniquity. So much has been exaggerated the calumnious charges against the Religious Orders, that these do not even need to vindicate themselves before any one, possessing an unprejudiced and anti-sectarian spirit.

What mostly contributed ta create that state of minds

towards the Religious Corporations, were the conduct observed by some unworthy Spaniards, who saw in them insuperable obstacle to their own wicked ends, and the disastrous policy kept by some of the representers of the Spanish Government, during these last epochs. It was convenient to the ends of that said policy, to make the Metropolis believe, that the revolt in 1896, was not due to any hostile feeling against Spain; and in order to justify that insurrection, which was not suffocated by the army, but by means of the gold, that was lavished among the chief leaders of the revolt, a victim was needed that should bear the responsibility of all that had happened, and this victim was chosen to be the Religious Corporations, that from that date are suffering, a silent but most bloody persecution.

To refute those slanders, nothing more suitable than the written testimony, of the only revolutionary chief, worthy of some esteem in the civilized world, Emilio Aguinaldo. See how he expresses himself in his letter addressed to the Rev. Father Tomás Espejo, an Augustine Friar: »Yes, Father, each time I behold your great heart, I raise up my eyes to God, and have always said, and still say, had all the Spaniards been like you all, never should have existed the revolution, nor would ever exist». In a bad Spanish, it is true, but very clearly expresses the mentioned Revolutionist, his opinion and judgement about the Friars, when he asserts that, there would never have existed any revolt, if all Spaniards were alike the Friars.

The track that, through their passage, is left by the Friars, is so deep, that, if their staying in the Parochial Churches, depended upon a public controversy, ninety-nine towns, out of one-hundred, surely would beg for Parish-Friars. Although the revolt is still in its upmost period of effervescence against the Friars, and notwithstanding that all the spreaded calumnies are echoed amongst the foreigner element of the filipino people, which element is in-

interested in the disappearance of the Religious Orders, we repeat it; notwithstanding all that, there are some towns, who have three times refused the admittance of Parishers Who were not Friars.

From all aforementioned statements, it is seen that the Friars have not lost (as their detractors pretend) the people's affection, and consequently those are ready to continue on with their evangelic work for the benefit of Religion. Prescinding of the interest that in this question might hold the Catholic Church, at a single glance may be appreciated the utility of this benefic action, which might bring in, a wise and prudent policy, that would strengthen the new regimen and vanish great many preoccupations, that are strongly rooted among native people, which preoccupations could be slyly profited of, by the dreamers of an Independence, or freedom, that each day seems to be farther off, for the longer the struggle will last, the more is evinced the inability and ineptness of the ones, who pretend to be sufficiently clever, to take in charge their future destiny.

The single measure of making the Friars take again, in charge their former Ministeries, would be, undoubtedly of great political results, for the Religious Orders, still hold great influence on the people, and easily would be able to reduce again to normal life, all those who as yet do not rely or trust in their new dominators; and we even think that as soon as the above pointed out idea, should be admitted, the general mass of people, scarcely would notice the change of dominion, for with the exception of the nearest towns and cities to Manila, the rest of the Archipelago mostly know of Manila but through the Friars. That has, besides the great advantage of offering to the people, that his beliefs shall be respected and attended to, as in former times.

If, in order to comply with sectarian-ends, or to satisfy interested aims, the Friars should be removed from their

former Ministries, it would not be, so easy, then, to avoid that the mind of the ingenuous believer might be seized of the strong doubt that it is intended to supplant or at least to falsify his religion, which lessens greatly in his mind, if it is taught or exercised by others, who do not hold over him the superiority of race, and intellectual knowledge.

On the other hand, the American Authorities, in order to strengthen their preponderancy establishing it upon a solid basis, need to be in a mutual intercourse with every rank of this heterogeneal society, and need also to make themselves beloved and respected by all.

To obtain this, they necessarily will have to avail themselves, either of the most conspicuous inhabitants, that in each province and town hold greater influence over the mass of people, or of the Catholic Worshipping, whose evangelic action is extended even to the remotest spots in the Archipelago.

Every body is well aware of the pernicious results, if those personages were employed as intermeddlers with the people, for, to their unbounded ambition, they add also the despicable conditions of hypocrisy and base flattery, of which they make use of, for their own thriving ends, swindling the people, and scheming terrible conspiracies, that sooner or later may draw on their country many a day of mourning.

These plots will be found out, thousand of times, and pardon obtained from a noble and generous Nation, that will believe in their protest of repentance, thinking them to be sincere, when it is but hypocrisy and deceit; the utility of that element of which we speak, could be profited of, only in the case that it should be under a very close vigilance, which vigilance, in order to be useful, ought to be extended to many a minute detail, that should seem to be exaggeration or intolerance, were not justified by the way of being of this people, and by the

magnitude of the dangers that have to be, by all means, prevented.

Undoubtedly that the Catholic Priest-hood, could do a great deal in this sense, for it is perfectly known by all, that there is no other Religion but the Catholic one, that warrants and promotes the order and welfare of its people. No other, but that one has known how to set forth the intercourse between Superiors and Subjects, between Governors and the governed, making these relations to prevail and be respected, sanctifying the obedience owed blaming any idea or source of revolts and making them see God's personality in he, who commands them.

It cannot be denied, that the Filipino Clergy may do also, a great deal, in the soon pacification of the Country, as to it are they obliged to do by their priestly character, and by the trusty place they hold in God's Church; but it must not be forgotten, that this Clergy never held over the people, the ascendancy or influence that the Regular Clergy ever had, and besides that, the circumstance of being of the same race, do not place them in the best condition to second the ends of the American Government. This inconveniency would vanish entirely, if the new Government decided to profit of the good services of the Religious Orders, circumvesting these, of the necessary prestige needed to fulfill the high mission of moralizing the people, warranting them their lives and liberty of action, within their respective ranks.

Holding still the Religious Corporations, great prestige over the general mass of people, it would be very easy for them to newly undertake their civilizing work, and carry on the social and religious education to the perfectionment of which these races may be susceptible, being very far away from possessing the perfect capacity of the ones who people the european Continent.

Having ended here for ever, the Spanish dominion,

the members of the Religious Corporations, in case of continuing exercising in their Ministries, have necessarily to be, by the side of the American Government, as a long and painful experience (of forty years' residence in the Country) together with the knowledge of the traditions of the people's instincts, make them foresee the catastrophe, that would happen, were this young and inept people be abandoned to its own fate.

If some knowledge may be adquired out from History's lessons, we believe that the American Government shall not repent in accepting the Religious Corporations' good services. No one ignores that Spain conquered and held these people during three-hundred years in the most respectful obedience, with no other control but the prestige of the Friars.

See the words with which Illustrious Comyn praises the services made to the Spanish Government, by the Religious Corporations: «The Government has constantly be obliged to profit of the Friar's influence over this people, as the most efficacious means of winning their respectfulness and submission.»

As long as the Spanish Government kept on the due considerations to the Friars, the Spanish Flag always waved in these latitudes, acknowledged and respected by all its inhabitants; but this same veneration, that surrounded the Friars, owed to their disinterested zeal in attending to the people's true welfare, roused the jealousy of that Government prostituted to all evil doings, and since then, the power of that, once great Nation, rapidly decayed, being to-day, object of pity and contempt among every civilized Nation.

THE END.

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